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Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

THE INTERDENOMINATIONAL YOUNG PEOPLE'S COMMISSION

The Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

427 Drexel Building

Philadelphia - - Pennsylvania

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A Luther League in every congregation; every young person in the League; the LUTHER LEAGUE REVIEW in every home; the faithful use of the Topics by every League.

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Issued Quarterly in January, April, July and October

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Of the Church - By the Church - For the Church

Luther League Review

The OBJECTIVES IN OUR MOTTO

OF the Church, BY the Church, FOR the Church—What a source of inspiration is our motto, and how much responsibility develops upon the League to transmute the motto into accomplishment. *OF the Church* the League is, officially and practically. Adopted by the United Lutheran Church in America as its official young people's organization, and with the individual leagues as auxiliaries in the congregation, the LUTHER LEAGUE is assuredly OF the Church.

BY the Church the League is in part—it cannot be so "in toto" until every young person in the congregation has been actively enlisted in its membership. Surely here is an objective worthy of the best efforts of any league! The work of the League is best done when it is done BY the Church, i. e., all of that part of the Church that is entitled to membership. Let that be one objective for every league in the Luther League of America.

FOR the Church the League must be or it fails utterly in its mission. *Education, Missions, Life Service,* the program outlined by the Luther League of America, will prove a mighty factor in aiding every league to be a real training school FOR the Church. Through *Education,* i. e., through Bible Study and the diligent use of our Topics, we will be better trained as workers FOR the Church; in the cause of Education we will be interested, that Education FOR the Church may be promoted through our efforts. *Missions*—how fascinating is the study of the fields at home and abroad! How vital is this cause to the Synods! An intelligent and sympathetic interest in the cause of Synodical missions on the part of our leagues will prove a wholesome leaven FOR the Church in our individual congregations. *Life Service*—the climax of our Program! The highest form of our service FOR the Church! Some will be pastors, missionaries and deaconesses—all will have a lively interest in all the work of the Church. Luther Leaguers! In 1923 let us see the objectives embodied in our motto translated into accomplishment!

What Preparations Should a League Make Before Rendering the Program?

BY REV. BERNARD REPASS, DOYLESTOWN, PA.

THE officials of the Luther League of America are rightly emphasizing the fact that, in order to be successful with our Young People's work, we need active committees that act, not standing committees that stand!

If we are to make the right kind of preparations in our Leagues for rendering the programs, then we must have program committees that really progress, not simply program committees that "report progress"!

The meetings should become better with the passing months, and the years should see an improvement and advance in the quality of work accomplished. A program committee that simply "stands" is causing stagnation and petrifaction, and stagnation is the beginning of the death of a League.

The League that allows itself to become slowly petrified is on the sure road to failure, and will soon be marked "Exhibit 23" in the "Hall of Relics"!

Every League should have a program committee, and the successful performance of that committee will depend largely upon having the right kind of persons upon it, and then earnestly going about the special work of that committee, either for the Sunday devotional or monthly social meeting.

The preparations needed for the helpful and successful rendering of the programs may be divided into two kinds:

1. The careful study of the subjects and also the same careful selection of the persons to present them; and

2. The spiritual preparation, consisting of prayer.

1. *The Study of the Subjects and the Selection of Persons.*—These suggestions apply to all Leagues, whether using the "Topics" or subjects selected by a committee.

The program committee should meet monthly, quarterly or annually. I think the best arrangement is to have a meeting of the program committee in December, and then carefully and thoroughly plan the work for the coming year; and with special meetings during the year to arrange for detail features that vary with the different seasons, or which may arise from unusual causes.

The committee should always bear in mind, in preparing programs, the objects of the Luther League, viz., "to stimulate Christian activity and to foster the spirit of loyalty to the Church through Education, Missions and Life Service." These three general lines of activity will furnish plenty of subjects and an interesting variety of treatment.

In preparing the program for the year, introduce variety in as many proper ways as possible; i. e., rendering the devotional service in different ways; using the Topic as an essay or address or debate, all to be followed by discussion. Guard against programs becoming "stereotyped"—a monotonous sameness is deadly to the interest of any meeting!

Select with care the persons having part on the program. Study personal preferences and give subjects, if possible, in which they are specially interested, or in which the committee thinks they might develop an interest. Every detail of a program should be carefully worked out, so that nothing is left to chance at the last moment. Use posters, blackboards and announcements in the Sunday School and church services to give publicity to all meetings and to special features on the program.

Just as important as is this thorough preparation on the part of the program committee, so important is it for the individual Leaguer to prepare himself, or herself, to render the subject assigned. The best program can be killed, and all the careful preparations of the committee rendered worthless, if the individual Leaguers fail in their part of the service! We must place responsibility upon the individuals, and develop within them a consciousness of faithfulness to duty. Is not that one of the great weaknesses of our League work, viz., the failure of so many of our members to face seriously their duty and to be faithful to personal responsibility?

This phase of League service is strikingly presented in an excellent article in the LUTHER LEAGUE REVIEW for October, 1922, page 16, entitled "The Race of Helen Hare and Tillie Tortoise," showing how two leaders in different Leagues made preparation for rendering the same Topic; the one, Tillie Tortoise, carefully preparing for the entire service, taking her work seriously and making a great success of the Sunday devotional meeting; the other, Helen Hare, leaving her preparation until the last mo-

ment, and then not making it, failed to make the service interesting or helpful, and then passed judgment on her League by saying, "I guess our crowd is dead!"

2. *The Spiritual Side of Our Preparations in Planning and Rendering Our League Programs.*—Just a word in regard to the need and importance of prayer in our League work.

The program committee meetings should be opened with prayer, and God's blessing asked upon all its work. Each member of that committee should enter upon his work in a prayerful spirit, realizing what may follow from the faithful doing of that service for the League, possibly, influencing some young life to enter upon the ministry of the Gospel or the ministry of mercy!

The individual Leaguer should prepare for his part on the program by earnest prayer that God would strengthen him for that service, and use his talents for the building up of His kingdom in that community, and also in extending its saving power unto the uttermost parts of the earth.

The Luther League is capable of so much good in our congregations, its work among our young people is so important and far-reaching, that we should approach every phase of its operations in the spirit of prayer! Prayer must influence those who prepare our programs and those who present its subject at the meetings. Remember, "We can do more than pray after we have prayed. We cannot do more than pray until we have prayed."

Let us be faithful in using this "great unused dynamic of the church"—the power of prayer—and then our mental and literary gifts will be of the greatest value and service in the preparations and rendering of our League program.

The Secretary

(Adapted from the *Epworth Herald*)

THE nominating committee of St. John's Luther League was almost through with its task of selecting the new officers for the next term.

"Let's see," said Ruth Mitchell, who had been keeping the list. "We've got Bob Mosely for president and Herbert Snell for vice-president. Then we've decided to keep Morris Little in as treasurer. He's kind of hard on us when we don't pay our dues and pledges, but then we always have money in the treasury. That leaves only the secretary."

Dick Landers reached for his hat. "Well, let's go. Stick in anybody for that job; or say"—his eyes lighted with the gleam of an idea. "Let's put in Lucy Pierce; she's Bob's girl and they would make an ideal team working together."

"Say, what do you think we're running here, a Luther League or a matrimonial bureau?" asked "Pep" Miller, with a grin. Howard "Pep" Miller was the retiring president, sitting with the committee in an ex officio capacity.

"Both, maybe, 'Pep,' replied Dick. "How about it, Dr. Lawlor?"

"Well, perhaps," replied the pastor. "And you might do worse than that. Have you ever read II Corinthians 6:14?"

Sue Howard giggled. "I was just thinking what would happen to the team work they had a spat and quit going together. Rather dangerous, isn't it?"

"Oh, well," said Dick, rising. "Put in some one else, then; only excuse me. I've got some studying to do tonight. Anybody can keep minutes and things like that."

"Only 'anybody' can't always do it right," put in "Pep."

"Shucks, what difference does it make? Keeping minutes is only wasting minutes anyway," and he grinned at his own pun.

"See here, sonny," said "Pep," "how do you get that way? What do you know about the secretary's job?"

"Not much," Dick admitted cheerfully.

"'Tis quite evident," replied "Pep." "Well, hang up your hat again, and I'll elucidate. This is more important than proving the binomial theorem or memorizing the dates of the Seven Years' War. Speaking of minutes, weren't you the fellow that kicked up such a fuss at the last business meeting about that athletic committee business?"

"Well, I wasn't going to take the blame for not calling the committee together when I wasn't chairman. If Harry had found the minutes of that old meeting, I could prove that I wasn't chairman."

"I know—Harry found the old minutes later, and Dud Chambers was chairman, only he wasn't there when he was appointed, and nobody told him. You see, keeping minutes is important after all."

"I guess you're right," admitted Dick.

"And that isn't all the secretary is supposed to do, either. Your father is president of the chamber of commerce, isn't he, Ruth?"

"Yes."

"Please don't think that I am casting any slams at your paternal ancestor, but who does most of the work?"

"Why, the secretary, of course," replied Ruth. "Dad just presides at a few meetings and gives a lot of good advice."

"Sure, your father is president, but the secretary really runs the works. And who was it that spoke at the last district rally? You were there, weren't you, Sue?"

"Harry Hodges."

"And he is the General Secretary of the Luther League. You see——"

"You mean," put in Ruth, "that the secretary should run the League?"

"No, but I do mean that the secretary is more important than some otherwise intelligent nominating committees realize. He shouldn't run the League, of course, but he does have a lot to do in making it run smoothly. Now, I'm not knocking Harry, because he's a good kid, and just didn't know what to do and how to do it. Partly my fault, too, for he only needed a little help and suggestion, and it's only lately that I've been finding some things out."

"Since you know so much about it," remarked Dick, "what would you do if you were secretary?"

"Well, in the first place I would get a new record book, loose leaf, because it's easier, and I'd keep the minutes right. All the officers would have to hand in written reports on regular report blanks or I wouldn't take them at all. I would notify the members of all committees that were appointed, and send all new members a constitution, and keep a card index membership roll, with addresses and telephone numbers, and another similar file of folks who ought to join. Then I think we ought to have a membership list and check up on who attends business meetings and devotional meetings, and have a committee to follow up those who are absent, and try to get them out for the next meeting."

"What would you do with all your spare time?" asked Dick.

"Spend it trying to educate numbskulls like you," retorted "Pep." "Seriously, folks, there are a lot of things a good live secretary could do. For instance," he turned to the pastor. "Didn't I hear Mrs. Elder complaining about all the youngsters running away from church instead of staying to hear the preaching, as they should? Do you know how many of the Leaguers didn't stay for church last Sunday night?"

The pastor guessed a dozen.

"Only five, and one of them went home because her mother was sick. If I were secretary, and I am going to do it anyway, I'd keep a record of all Leaguers who attend evening service, and see if we couldn't get them all to stay. Then when some one complains about us running off, we would have the record in black and white to show them."

"Good work," said Dr. Lawlor. "And I shall try and do my part by making my sermons just a little interesting to young people. What else would you do to help things along?"

"Well, for another thing I would keep a file, or scrapbook, of all good suggestions and programs for any part of the League work, and have it available for the use of the whole cabinet. I've got one started now, but it's still small. Then I should try to dig up all the old records and have some one write a history of this League from the time it was organized. I never knew until just the other day that Judge Williams had been a president of this League nearly thirty years ago."

"And then I would try to keep up on the correspondence. Say, do you folks know why we lost the pennant at the last rally? The date was changed so that Mr. Hodges could be there, and the secretary forgot all about getting the notice until just the morning of the meeting, and then we could only get half a crowd. Yes, sir! That's one thing I should watch carefully if I were secretary.

"Then I would send in the names of our officers to the district and to Central Office. Why, the other day I got a letter from the Central Office, forwarded by Ray Spalding, who was president four years ago; it was the last list of officers they had. No telling how much help we have been missing.

"Then I would write to folks on vacations, to keep them interested, and when members moved away I should try to get them in touch with a League or church where they are going. You remember Joe White, don't you? He went to Rockville a year ago, and a couple of weeks back when I was there I found him rolling around like any small town loafer. I asked him why he didn't hitch up to the League crowd there, and he said, 'Oh, I intended to, but I just never got started.' Fellows like Joe could be kept in the League and church if some one kept after them.

"I would also write to other chapters and see if we couldn't exchange some good ideas on new and better ways of doing things."

"My!" exclaimed Sue. "I was secretary once, but I didn't know I was supposed to do all that."

"You haven't heard the half of it, m'lady!" replied "Pep." "There's the publicity work, which is officially part of the

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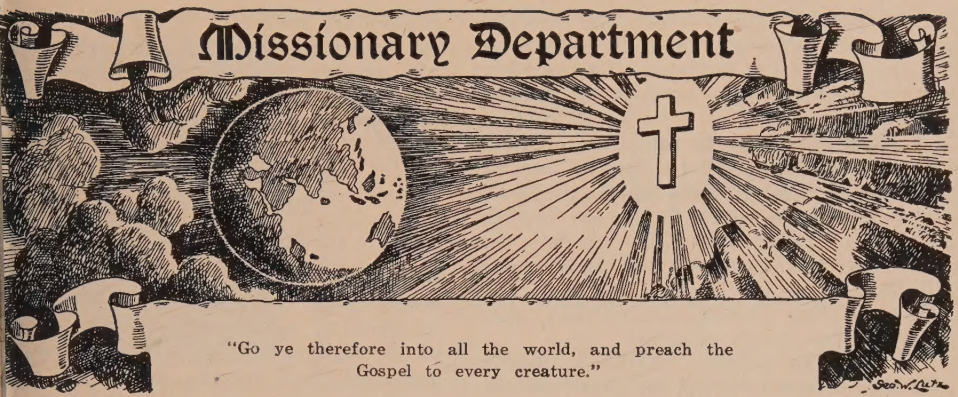

The Missionary Call

James Gilmour, the missionary who la-ed heroically for the Mongal tribes of rth China, tersely put the matter of a ssionary call thus:

"To me it is not 'Why go?' but 'Why *not* '" Even on the low ground of common se I was called to be a missionary. Is Kingdom a harvest field? Then it is y reasonable that I should seek the work ere the need is greatest."

Dare we, who profess allegiance to rist, quibble about a "call" when He has *mmanded*, and when millions are still liv- in misery and dying in hopelessness for k of so much as a gleam of Divine Light, l life, if we are able to go to their res- ?

Prayer

There are five outlets of power—ough our life, our lips, our service, our ney, our prayer. And by all odds the atest of these is the outlet through yer. . . . The greatest thing any one do for God and for man is to pray."—*D. Gordon.*

From the Day of Pentecost, there has been one great spiritual awakening, in land, which has not begun in a union prayer, if only two or three. No such ward, upward movement has continued r such prayer meetings have declined; it is in exact proportion to the main-nce of such joint and believing suppli-on and intercession that the word of Lord in any locality has had free course been glorified."—*Dr. A. T. Pierson.*

t is much more difficult to pray for sions than to give to them. We can really pray for missions if we habitu- lead a life of prayer; and a life of er can only be led if we have entered a life of communion with God."—*Prof. neck, of Halle.*

The Mission Study Books for 1923-1924

The Home Mission Theme for 1923-1924 SAVING AMERICA THROUGH HER GIRLS AND BOYS. Three adult books, one junior book and a pageant on the theme are announced. Your secretary has had the opportunity of reading several of the books in galley form. We hope to make more definite announcements next month relative to the books, and we will then be ready to designate one of them for our Home Mission Study Book for the coming year.

The Foreign Mission Theme for 1923-1924 is JAPAN. Your secretary has been reading typewritten copies of the manuscripts for three most interesting books on Japan, which will come from the press very soon. We will tell you more about them in this department next month and will announce the title of our Foreign Study Book for 1923-1924 at that time.

"Some Things Some Luther Leagues Are Doing"

MISSIONARY ACTIVITIES OF THE NEW YORK LEAGUE.

The Luther League of Mediator, Brooklyn, supports a catechist in India.

Incarnation, Brooklyn, supports a boy in India.

St. Matthew's, Brooklyn, has contributed for the past eleven years between $50 and $150 each year for foreign missions, and a like amount for home missions.

The District Luther League of Brooklyn and Long Island supports an orphan boy in the Verbank Farm School, contributing $300 each year for his upkeep and education.

The Luther League of New York State is expecting to make a co-operative effort in March for funds for the Japan Seminary.

The Luther League Missionary Education Honor Roll

A Mission Study Class is not an organization, but may be composed of any group who will meet together for at least six dif-

ferent periods apart from the monthly meeting of the League to study and discuss the chapters of the textbook. The members may be from within or without the League, or both.

A Reading Circle is composed of those who are unable to attend a Study Class, but who read the book in their homes, gathering at one or more times to discuss obscure points or paragraphs the reader has marked, to ask questions and to be mutually helpful.

The Reading Course, as outlined, shall cover for one year's reading:

One Foreign Mission Textbook (preferably the current book for the year—see Luther League Reading Course).

One Home Mission Textbook (preferably the current book for the year—see Luther League Reading Course).

One Missionary Book of the reader's choosing.

A fair proportion of each monthly issue of the LUTHER LEAGUE REVIEW.

A fair proportion of each weekly issue of *The Lutheran.*

The value of the attendance at a Summer School of Missions, and of the reading of a missionary book aloud to a child, are so well recognized as to need no further comment.

Since the purpose of Mission Study is not for information alone, but for the deepening of the prayer life and the leading to enlarged gifts as well, we are including in our Honor Roll a place for *Luther League Missionary Intercessors.* A Luther League Missionary Intercessor is one who regularly devotes at least fifteen minutes each day to Bible reading and prayer.

A *"Tither"* is one who gives at least one-tenth of his income to the Lord's work.

The points for each item in the plan are as follows:

FOR THE INDIVIDUAL LEAGUER.

Member of the Mission Study Class	10 points
Member of the Reading Circle	5 points
Taking the Reading Course	10 points
Attending a Summer School for Missions	10 points
Reading a Missionary Book aloud to a child	15 points
A Luther League Missionary Intercessor	25 points
A "Tither"	25 points
Total	100 points

Reports shall be filled out by December 31 of each year and sent to the Mission Study Secretary of District or Synodical Leagues, who in turn shall report the names of all 100 per cent. members to the General Missionary Secretary of the Luther League of America. All 100 per cent. members will receive mention at the biennial convention of the Luther League of America and their names be placed on an "Honor Roll."

THE SECRETARY

(*Continued from page* 6)

secretary's job. I haven't thought much about it, and don't know just what I should do about it, but one thing I thing of would be to send post cards announcing business meetings, and socials, and special devotional meetings, and call folks up on the 'phone. The personal touch counts, you know."

"And you would have to have posters," said Ruth, who was a fair artist.

"And notices for the church bulletin, and the newspapers, and send in accounts of the big events," said Sue.

"Do you mean to tell me that you would do all this yourself if you were secretary?" asked Dick.

"No, my boy, you get me all wrong, and do me a grave injustice. Whatever faults I may have, I am not selfish—when I have work to be done. The secretary should not be a regular committee, with each job assigned to some particular person. We would have a regular department, and I think I should name it the service department."

Dick Landers again reached for his pad. "Well, 'Pep,' you've given us quite a lecture, and since you have the work so well in mind, I'm going to suggest that Pep Miller be nominated for the position of secretary."

Sue Howard looked up in dismay. "Oh, but it's such a comedown from president to secretary."

"Pep" looked thoughtful for a minute before he spoke. "Well, folks, don't think that I was bidding for the job, for I haven't thought of it, but as long as I've been preaching on how it should be done, I'm game to do it. And I promise you that I shall not try to run the League or trespass on anybody else's job, but I will do my best to serve each department, and help to make it possible for our League to be more effective in serving the young people of the church and community."

The meeting broke up, and Pastor Lutor grasped the hand of the new secretary-to-be. "My boy," he said, "I can see great things ahead for you, and for the League and the church with a membership who has caught something of your vision. You have grasped the meaning of what our Master called true greatness—Service."

Life Service Department

"Wist ye not that I must be about my Father's business."

THE true Christian recognizes the fact which is binding upon all men, viz., t "ye are not your own," but that God wner of all and that every man is His vard and must account for everything has placed in His possession. He fur- recognizes the necessity and justice of setting apart of a *definite* portion of his income for the upbuilding of His gdom. There is overabundance of pture proof from both the Old and New aments that this *definite* amount should n with the giving of the one-tenth of we possess.

e are told how some farmers in the hern Appalachian Mountains, near a e School, tithed their apple orchards, rs tithed their chickens, eggs, etc. But many congregations have ever thought thing their membership to God's serv- This is just what has been done, the *day School Times* tells us, by the Be- a Church, Philadelphia, through the zed ambition of the pastor, Rev. O. R. ner. That church has designated y-six of its members to missionary and r distinctively Christian life-work, and number represents just about one- of the entire membership of the ch. That would be a worth-while goal every congregation to set, viz., one- of the membership dedicated to God's ce and these supported by the tithes free-will offerings of the other nine- s of the members, who devote most of time to secular pursuits and the earn- f money. The history of God's people s that this is entirely practical, for we that Levi was supported by nine ies of his brethren. What has been can be done again.

te, district and local presidents, what d hinder from the setting up of just a goal and standard of excellence? a faint and faithless heart, for all with God are possible. Put this idea our notebooks, then get it before the executive committees of your various organizations for further action.

How wide a range does our idea of stewardship take in? Perhaps it is too much cramped and needs be given more breathing space so that it may function properly and be a bit more in accord with the correct standard. Study the following outline, as given in the March 1 issue of the *United Presbyterian*, carefully, and see if it does not measure up quite well to the Biblical teaching on the question. It would make a good outline for a talk on the subject:

THE SWEEP OF STEWARDSHIP.

A. Time.—1, Meals; 2, Sleep; 3, Work; 4, Recreation; 5, Reading; 6, Devotions.

B. Strength.—1, Spirit; 2, Mind; 3, Body.

C. Talents.—1, Business; 2, Manufacture; 3, Professions; 4, Arts.

The Sweep of Stewardship also includes all of possessions—both things and money.

A. Acquiring.—1, Honesty; 2, Industry; 3, Justice.

B. Spending.—1, Discrimination; 2, Economy; 3, Consideration.

C. Saving.—1, Prevision; 2, Provision; 3, Division.

D. Giving.—1, System; 2, Proportion; 3, Sacrifice.

E. Accounting.—1, Budget; 2, Percentage; 3, Balancing.

Tennyson has written that, "In the spring a livelier iris changes on the burnish'd dove; in the spring a young man's fancy lightly turns to thoughts of love." We have no thought of questioning the truth of the poet's words, save that we believe some are more seriously thus afflicted than others, and that the second verse implies the fair sex also, although no such mention is made.

The most serious thoughts of all Leaguers, especially the thoughts of the officers, regardless of sex and the seriousness of other thoughts, should be directed

(*Continued on page* 19)

Methods

Installation Service for Luther League

ON the Sunday before they are to enter on the duties of their office, and in connection with one of the regular church services, or at a regular meeting of the League, the officers-elect should be installed. The service should be conducted by the pastor. The sermon should deal with the place and work of young people in the Church.

At the close of the sermon the names of the officers-elect should be read by the secretary, and they should rise as their names are announced and approach the chancel.

The pastor will then briefly address them in the following words:

"You have been chosen by your fellow members to the highest position of responsibility and leadership in their gift. You doubtless appreciate the honor and will justify the choice of the League by faithful and effectual work, proving yourselves workmen that need not to be ashamed. You will adorn your office just so far as you will look to and learn of Christ. You will remember His words, 'Whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant; even as the Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many.'

"Do you promise that, with God's help, you will endeavor faithfully to fulfill all the duties of the position to which you have been elected; that you will strive to advance the interests of this League; and that in all things you will be unhesitatingly loyal to Christ and to His Church?"

Each officer—"I do."

"Almighty God, our Heavenly Father, who hath called you to the service of His Church, in the work of the Luther League, enlighten and strengthen you in your office, that you may prove a good and faithful servant, to the glory of His Name. Amen."

INSTALLATION PRAYER.

"O Lord God, Heavenly Father, we thank Thee that in the great work of Thy Church Thou hast provided men and women o honest report, to be Thy servants, to lea us in the great work of the Luther Leagu We humbly pray, let Thy blessing rest upo these Thy servants, that they may hav wisdom and strength to perform the dutie to which they have been called. Let Th blessing rest upon all our Leagues, that th kingdom of Thy dear Son our Saviour ma be advanced. Amen."

"Members of the Luther League:

"The officers chosen by you have be formally designated to their position. Y have their promise to serve this Leagu and to be loyal to Jesus Christ. You wi remember that you made choice of yo officers, not so much to do your work as t lead you in your work. The question o success or failure will turn on how fa each individual member feels and meets hi share of the responsibility and the wor You will remember that, while Joshua an his captains fought, Aaron and Hur held up the hands of Moses, and so long as the did so the battle was in favor of Israel. A the valor of Joshua and his captains would have availed nothing without these pray ing ones, and the legion of unknown an faithful soldiers, ready to follow at the ca of duty.

"So it will be as this League goes into the future; your leaders will succee if they have your prayers, and enthusiasti willing co-operation in carrying out thei plans.

"In token, therefore, of your willingnes and purpose to aid these office-bearers i all legitimate ways to carry forward thi work of this League and to advance th cause of Christ and His Church in thi congregation and land and throughout th world, will you please rise and unite wit me in the Lord's Prayer.

"Therefore, be steadfast, unmovable, a ways abounding in the work of the Lord for as much as ye know that your labor i not in vain in the Lord. Amen.

"'Depart in peace."

The Social Meeting

Missionary Socials.

Do not forget missionary good times.
Try these:

A Japanese Tea.

Decorate with flags of Japan, and with
erry boughs made of old branches of
es, covered with blossoms cut from pink
pe or tissue paper.
Put up posters of our work in Japan.
Have curios from Japan on exhibition,
d distribute leaflets on Japan.
Light the room with Japanese lanterns.
Have those in charge attired in Japanese
rb.
Have some music, several impersonations
Japanese people, and a sketch on Jap-
ese work, by some of the girls.
Serve rice in some form, or cherry gela-
and wafers.

A Negro Spiritual.

As a fitting climax for a group in your
ague which has studied "In the Van-
ard of a Race" (the current Home Mis-
n study book), arrange a meeting de-
ned to show the contributions which the
gro has made to culture and endeavor.
Have twelve young people give in two
utes each a brief statement of the
lve people of whom the book tells.
Have a quartet sing from "Negro Spiritu-
" (Rodeheaver Company, 40 cents), or
er book of negro songs—"I Want to Be a
ristian," "Swing Low, Sweet Chariot,"
anding in the Need of Prayer."
Have several selections from Paul Law-
ce Dunbar's poems read.
Distribute cards with the names of fa-
us negroes and others with the names
the places with which they were con-
ted (Booker Washington—Tuskegee,
); have these matched.

A Trip Around the World.

Secure several homes where a room can
decorated to represent some country.
The "travelers" visit each home in turn.
Have appropriate decorations.
Have the manners and customs of the
ple explained.
Have those participating attired in the
ume of the country they represent.

Pictures of the work and workers in our mission fields can be displayed.

For Japan—an attractive display is easily arranged.

For China—have pictures of Buddha about the room; have burning incense; serve rice in some form.

The Near East will make another attractive room.

Get the young people at work studying some of the customs of these lands, and have them reproduce them.

An Immigrant Party for the 'Teen Agers.

Hang about the wall pictures of all the types of immigrants possible, which can be cut from magazines.

Distribute cards decorated with flags, and have each one guess to what nationality each of these belongs.

Have the room decorated with flags of all nations.

After the pictures have been guessed, divide those present into groups—the Italians, Russians, Polish, etc.

Play the following games—and the group which wins the largest number is the group reaching Ellis Island first.

Flag Relay.—Have a flag at front of room for each group. The groups line up, the leader standing about ten feet from flag. The leader runs, gets the flag, runs back and hands it to No. 2, who runs, replaces it, and runs back, touching No. 3, who runs and gets the flag, passing it to No. 4, etc., and the group first to get it to the end of the line is the winner.

As a quieter game, have a Famous Immigrant Contest. Give each a paper and ask them to write the names of great foreigners whose work or name is suggested by objects on display about the room. (These have previously been inconspicuously arranged.) A ship (a toy one) will suggest Columbus, pictures of some of the great musicians, artists, etc., will suggest Chopin, Millet, Raphael, Da Vinci, etc., and a few bars of music brings Paderewski to mind.

Close with singing the national airs of some of these countries, and serve some refreshments typical of these countries.

General Secretary's Letter

DEAR LUTHER LEAGUERS:

Our cover page this month shows the personnel of the Interdenominational Young People's Commission, which is composed of the secretaries of the denominational young people's societies who meet annually to arrange a topic outline and discuss matters germain to young people's work. It is a deliberative, not a legislative, body.

Of course, you are wondering how the REVIEW campaign is progressing, but as this letter is written on the second day of April, just as the campaign is starting, you must wait until "our next" to be informed. We have a good committee, a good constituency, and we are told that we have a good magazine. The following is a quotation:

"Have you read the February REVIEW? If not, get it and read it from beginning to end, and we know that you will be a better Leaguer for doing so. We would especially call your attention to the appeal of the General Secretary for more subscribers in order that the REVIEW may become self-supporting. Why not appoint a magazine secretary at once, and start out to make a thorough canvass of your League both for renewals and new subscriptions. Did you ever think what a wonderful League you would have if every member was a subscriber and read the REVIEW? Think of the interesting programs, the attractive socials, and the increased activity you would have. Wouldn't it be worth while? Why not start now and try to make your League a 100 per cent. League so far as the REVIEW is concerned?"

The Columbia District League, the Luther League of Indiana, and the Luther League of the North Carolina Synod have paid their 1923 dues in full. They constitute the Honor Roll to date. Who may we report next month?

The following Leagues have made a partial payment: Connecticut, Illinois, New York, Nebraska, Nova Scotia and Ohio.

The following have to date made no payments: Iowa, Kansas, Maryland, New Jersey, Pennsylvania, Pacific Northwest and Virginia. Minnesota and Wisconsin still owe on the 1922 account.

At present writing the Sustaining Membership Fund amounts to $1,500.

One of the chief functions of our League is educational. We are striving to train ourselves into intelligent Lutheran Church members and church workers. The more we know about the Word of God, the plan of Salvation, and our Church's plans, methods and work, the better equipped we are to be of service.

Each year the Luther League of America gets out a suggested list of books, which are the Reading Course for the year.

Each League should make a point of getting these books. It is well to get them all. But getting them is not sufficient. The members will not get their contents by absent treatment or by atmospheric absorption. They must be read. See page 2.

Appoint a special committee on the Luther League Reading Course. Let this committee see that each member gets one of the books in turn, until every member has had each book to read. Let a member keep a book two weeks, when it must be turned in. If it is not turned in, let the committee make a point of getting it.

Convention time is at hand. Be sure to plan a worth-while program. Let sermons, speeches and papers be the exception rather than the rule. Have conferences on the three-fold objective, the various phases of practical League work, worth-while recreation, etc.

Give the old hymns a rest. Sing some not quite so familiar and get to know them. The Common Service Book contains 578 hymns, so why limit our conventions to a dozen that we have sung consecutively for twenty-eight years? What would happen if your League omitted to sing one of the old stand-by songs for the next month? The quality and the volume of the singing would be noticeably improved.

In the fall we shall move our office to the new building being erected by the Board of Publication. We shall need new furnishings such as a floor covering, chairs, letter file, bookcase, and a typewriter desk. Possibly some of our Leagues would care to supply them.

League-ally yours, HARRY HODGES.

ARRY HODGES, Editor, iladelphia, Pa. Send all ticles, communications d news items to the exel Bldg., Philadel- ia, Pa.

Luther League Review

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Luther League of America

IN THE INTERESTS OF

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POPPY FOR REMEMBRANCE

ix years ago, on the sixth of April, erica pledged all her resources and even lives of her sons and daughters to aid quenching the appalling blaze which n was sweeping over Europe. She well w the cost would be terrible; that lives ld be blotted out by the thousands; her sons would return maimed and dis- red for life, and that for long years daughters would weep burning tears in rning for loved ones who were gone, r to return to this life.

n remembrance of those who paid the eme sacrifice, the American Legion that all patriotic citizens wear the nch poppy, hallowed by its war associa- s, on this Memorial Day, and that they with men and women of the Legion in ice to their comrades who still are pay- the penalties of service to their country.

n the shoulders of the great fraternal nizations of America rests the labor of viating, in as great a degree as possi- the suffering of those who bore the t of battle. Willingly do those who comparatively lightly touched by the ors of war, stretch out a helping hand ssen, however little, the burden of the ring.

t in the Southwest are thousands of ld War veterans struggling along in eless search for surcease from the tor- of gas-torn lungs. For one reason or her the claims of these men on the rnment have been delayed, and starva- and lingering death are facing them ertainties, unless their brothers in the rican Legion come to their aid.

ffering and want dog the footsteps of y of the ex-service men who are gamely ing to regain their health and eco- status lost by their war duty. Han- ped by disability caused by military he kindly help of the Legion is verily ent to these World War fighters.

erican Legion posts in all communi- ties will sell the French poppies during the week before Memorial Day. Funds raised from their sale will be devoted to the most worthy enterprises.

Many posts will use money derived from the sale of the poppy to pay their share of the endowment fund of $100,000, which the Legion will raise to provide for the permanent annual decoration of the graves of all World War dead in Europe. Other posts will extend the scope of their activities in behalf of the disabled, relief to needy comrades, development of employment bureaus, and similar enterprises.

The wearing of the poppy has been suggested to the people of the United States as a symbol to prove to those who have paid the price that America remembers, and, remembering, is willing to pause in its busy life to stretch out the hand of brotherly love.

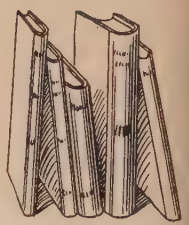
IMPRESSIONS

Last week, when several hundred tourists arrived in New York from a hundred and thirty-one day cruise around the world, they were interviewed by the ship news reporters representing the leading newspapers and press associations.

Of all the interviews only two were printed. The first had to deal with world conditions as seen through the eyes of an official of one of the greatest business organizations in the world. It gave the reader an insight as to how one of the most used commodities was merchandised to the extreme limits of civilization.

The second interview was with a Westerner, a man in stature and thought typical of the country he helped develop. When asked by the reporter what he considered the most impressive sight he had witnessed on the entire trip around the world on the American Express Cruise he said: "When I stood on the Mount of Olives at sunset and looked out over the River Jordan and the Dead Sea, I saw the most beautiful sight of the entire cruise. It seemed that time had turned back nearly two thousand years, and I realized the beauty and the immortality of the scene."

Educational Department



READING THE NEW TESTAMENT THROUGH DURING THE YEAR 1923

(The Gospels will be read in harmony.)

MAY

Tuesday, May 1—Jesus Questioned. Luke 20:20-47.

Wednesday, May 2. Discourse against the Scribes and Pharisees. Matt. 23:1-39.

Thursday, May 3. The Widow's Two Mites. Mark 12:38-13:9.

Friday, May 4. The Unbelief of the Jews. John 12:20-30.

Saturday, May 5. The Destruction of Jerusalem Foretold. Matt. 24:1-28.

Sunday, May 6. The Destruction of the Temple Foretold. Luke 21:1-24.

Monday, May 7. Prophetic Discourse. Mark 13:10-23.

Tuesday, May 8. The Second Advent. Matt. 24:29-51.

Wednesday, May 9. The Second Advent. Mark 13:24-37.

Thursday, May 10. The Second Advent. Luke 21:25-38.

Friday, May 11. The Ten Virgins and the Talents. Matt. 25:1-30.

Saturday, May 12. Scenes of the Judgment. Matt. 25:31-46.

Sunday, May 13. The Rulers Conspire with Judas. Matt. 26:1-20.

Monday, May 14. The Preparation for the Passover. Mark 14:1-17.

Tuesday, May 15. The Passover Meal. Luke 22:1-18.

Wednesday, May 16. The Contention Among the Disciples. Luke 22:19-38.

Thursday, May 17. Jesus Washes His Disciples' Feet. John 13:1-20.

Friday, May 18. Judas and Jesus. John 13:21-38.

Saturday, May 19. The Lord's Supper Instituted. Matt. 26:21-35.

Sunday, May 20. The Lord's Supper Instituted. Mark 14:18-31.

Monday, May 21. Christ Comforts His Disciples. John 14:1-14.

Tuesday, May 22. The Promise of the Holy Spirit. John 14:15-31.

Wednesday, May 23. Discourse on the Vine. John 15:1-27.

Thursday, May 24. Comfort Against Tribulation. John 16:1-15.

Friday, May 25. Peace in Christ. John 16:16-33.

Saturday, May 26. Jesus' Intercessory Prayer. John 17:1-26.

Sunday, May 27. Agony in the Garden of Gethsemane. Matt. 26:36-46.

Monday, May 28. Agony in the Garden of Gethsemane. Mark 14:32-42.

Tuesday, May 29. Agony in the Garden of Gethsemane. Luke 22:39-46.

Wednesday, May 30. Jesus Betrayed and Arrested. Matt. 26:46-57.

Thursday, May 31. Jesus Betrayed and Arrested. Mark 14:43-53.

(*For fuller treatment of the Topic see the Topics Quarterly, as listed on page 2.*)

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FIRST SUNDAY AFTER TRINITY.

June 3, 1923.

THE SHEPHERD PSALM

Psalm 23.

DAILY BIBLE READINGS.

Monday—Psalm 80.
Tuesday—Isaiah 53.
Wednesday—Ezekiel 34.
Thursday—John 10:1-18.
Friday—1 Peter 2:20-25.
Saturday—Hebrews 13:20-21.

HINTS FOR LEADERS.

Use such hymns as "Saviour Like a Shepherd Lead Us," "The Lord My Shepherd Is" and "The Lord Is My Shepherd." The last one sung to the tune written by T. Koschat, No. 180 in Dr. Cronk's Sunday School Hymnal can be used effectively as a solo or quartet.

Have the entire League repeat the psalm for study from memory. The 100th psalm is appropriate for memory work to be recited.

An excellent Scripture reading is John 21:15-25.

The story features can be either the "Life of David the Shepherd King of Israel" or one of the parables of Jesus that refer to the shepherd life (John 15:1-8). An appropriate recitation is "The Good Teacher," in *The Lutheran* of January 25, 1923, page 18.

THE TOPIC.

One of the memory treasures of childhood is the Twenty-Third Psalm. It will never be forgotten. This psalm is not difficult to learn. The message remains in our lives as a gift from God. There is nothing

that can take its place. There is no way to estimate how much that simple chapter has meant to the past years. The hearts of mankind seem to reach nearer their Maker because those words were written.

There is a reason for this exceptional quality in this short psalm. The author was extremely human when these words fell from his inspired lips. God gave him a message for all times. David understood men as well as sheep, therefore he was chosen to be the greatest king of Israel. This shepherd of the Judean hills understood the needs of the human heart. He penned for the generations that were to follow one thread that binds humanity to its God. This cord has been preserved in the Twenty-Third Psalm.

Sheep.—Jesus spoke much concerning the care of sheep. This was His method of illustrating His truth. The people among whom He lived knew the habits of sheep. They were to some extent dependent upon their flocks. The tending of sheep was necessarily an important part of their lives, for the temple worship demanded it. The scenes from which Christ drew His illustrations were vivid in the hearts and lives of the shepherds and herdsmen about Him.

Jesus knew the peculiarities of this animal. He was also familiar with the faults and sins of the human race. In many ways there is a similarity between the sheep and man. They are helpless beings. They will wander without a leader. They have very little power to defend themselves. Men, as well as sheep, will run headlong into danger without knowing it. Humanity and the flock need shepherds. Jesus came to be the leader for the people of the world.

Sheepfold.—There are places built for the protection of the sheep. The wild animals that attack them while in the fields and hills cannot reach them when in the fold. The bleak winter does not harm them if they are with the flock in shelter.

The Church of Jesus Christ is the fold for human sheep. They are scattered all over the world. Many are being added to the flock at all hours. There is only one shepherd and one fold. The sheep know the voice of their Master and follow Him into the shelter. He has provided for them. The wolves in sheeps' clothing are known to Him. There need be no fear, for the shepherd dwells with His flock and is watchful.

Shepherd.—The shepherd knows His sheep and they know Him. He is no hireling that flees when the enemy approaches. He gave His life for His sheep. The care of the flock is His great work. He knows their number.

There is no passage that pictures more vividly in minute detail God's care of His children in this world then does this psalm. It reveals the very heart of God. There is much room in the fold, and God has left it up to His people to fill it. The voice of the shepherd is calling for those who have gone astray. He wants them all in the shelter of His fold.

—♣—

SECOND SUNDAY AFTER TRINITY.

June 10, 1923.

LESSONS FROM EVERY-DAY OBJECTS

Proverbs 24:20, 26:20, 27:17, Jeremiah 23:29

DAILY BIBLE READINGS.

Monday—Jeremiah 18:1-11.
Tuesday—Isaiah 5:1-7.
Wednesday—Matt. 5:13.
Thursday—Matt. 6:25-30.
Friday—Psalm 1.
Saturday—1 Cor. 12.

HINTS FOR LEADERS.

A PROGRAM.

1. Hymn—"Holy, Holy, Holy, Lord God Almighty."
2. Scripture—Matt. 5:1-12.
3. Prayer—(For cleansing of hearts).
4. Hymn—"Take My Life and Let It Be."
5. Discussion of Topic—Announced and introduced by Leader.
6. Talk—"My Brother's Keeper" (three minutes).
7. Talk—"Can I Do As I Please? (three minutes).
8. Special Music-Impromptu double quartet, "Now the Day Is Over." (Leader designates quartet when the time comes on program.)
9. Leader in Discussion—"Thou Shalt Not Bear False Witness Against Thy Neighbor" (five minutes).
10. Recitation—"God's Loving Care" (*Lutheran* of February 1, 1923, page 6).
11. Roll call, Offering, Business, etc.
12. Lord's Prayer.

TOPIC.

We are all a part of Nature. Our environment influences us often more than we care to admit. The conditions under which we are living play an important part as to what we are doing with our lives. When we have the privilege to choose our surroundings we should be careful to see that they are for our best relationship and development. These considerations include the kind of place in which we dwell, the tone of the neighborhood as well as the people that live in the locality. We are either changed by those with whom we mingle or we change them. It is often the case that the younger man or woman is influenced by the older one of the group.

There is something about all of us that is copied by some one at some time or other. The lad of fifteen is the hero of his younger

brother. Our ideals are all about us. They may be combinations, nevertheless they are found in our friends and acquaintances. If we stop to think that there is some one patterning his life after ours we will hesitate to some of the steps we find ourselves headed toward.

Conduct.—It does not seem exactly fair to the person in his latter 'teens to be told to mind his steps, for others are following him. If we suggest such to him he is apt to tell us that what he does is his own business, and that he has the liberty to do as he desires, regardless of anyone else. This attitude is exemplified in the lives of many boys and girls who are just entering manhood and womanhood. The restraint of home has been thrown off. They are working for themselves or are away at school.

This spirit is short lived. Their training has been too deep. They have not forgotten the "hero" period of their own lives. They are the heroes now. A day seldom passes that we are not observed by some junior who is using us as a model. If a man or woman is a Sunday school teacher or a leader of some group of young people, they certainly are aware of the privilege they have in living for those under them.

Speech.—Our words are in accord with our actions. We will not act one way and speak another unless we do so to deceive. This is seldom done in our everyday life. It is impossible to associate with a friend on equal grounds without absorbing some of his expressions.

The scholar eagerly follows the thought and truth of his master. The younger brother or sister drinks in with open eyes and mouth all that falls from the lips of an older brother or sister. Our words and our conduct are everyday objects that are wielding their influence on the lives with which we come into contact. Our ideals are being absorbed by those around us as well as we are eagerly grasping the thoughts, habits and words of our superiors.

Let the life and ideals of the Saviour be ours. Then we need have no fear as to the ideals and habits that are formed from the influence of our lives.

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THIRD SUNDAY AFTER TRINITY.
June 17, 1923.

WHAT ARE SOME REFORMS THAT CALL FOR OUR HELP?

Luke 3:7-14.

DAILY BIBLE READINGS.

Monday—Isaiah 1.
Tuesday—Isaiah 2.
Wednesday—Isaiah 3.
Thursday—Matt. 23.
Friday—Rev. 22:6-8, 14-15.
Saturday—1 John 5:13-21.

HINTS FOR LEADERS.

Vary the type of programs. This will add life and interest to the meetings. Have an entire impromptu program. The plan and subjects to be known only by the leader. Ask for one minute talks on familiar subjects.

Or you may have a program without a leader. Place the program on a blackboard or large sheet of paper in view of all. This can include the reading of Scripture and offering of prayer as well as the other parts of the plan for the evening. Having each item numbered, you can eliminate the blackboard feature and have some one to call out the numbers.

A debate is usually enjoyable, as well as profitable. You will be able to use a good many of the members in arranging a debate. You will need a president to preside, a secretary to read out the speakers, a timekeeper and judges, besides the four debaters.

Never invite an outside speaker unless the League itself pledges to bring to the meeting their friends. Each member of the League should feel that the success of each meeting depends on their presence as well as the part they are asked to take.

TOPIC.

Jesus is the great idealist. He not only taught His ideals, but also lived them. His life assures us that there is a possibility for us to reach some of His ideals in our lifetime. Christian people should be the idealists of every land. Often they are not. Many of them in the Church are willing to drift with the tide of the world, and not stand up for that which they know is best.

The prophets and seers are blessings to the world. They are the ones that see visions for the people. They point out the way for the nation as well as for the Church. They see and act for most of us. These men and women of character assert their principles and get them into action. This activity ends in a reformation. The world is continually changing. We are taking steps for better or worse. Therefore, it is necessary for us to fall in line and support the reforms that are for the present good of the land as well as the future generations that are to follow.

Attitude Toward.—Some reforms are local, others are statewide, and a few stir the hearts of the faithful the world over. A reform cannot be made effective in a day. Some of them are in the making for a generation. The history of our own land shows that several reforms that we are enjoying today have come very gradually. We are living the life that was a part of the prophet's vision of an earlier age.

Changes could be made more rapidly if the people generally were interested. Often

the public is not interested in the affairs outside of the little circle of their friends. National calls seem to have very little effect. We believe sometimes that we are working for a movement of better conditions in the community, but it is hardly noticeable. To be on the fence simply means that we are against the advancement. Indifference has furnished the blows to kill many a good cause.

Let us look at the prohibition question for a moment. Our nation has declared it a law. Yet it is violated in every State in the Union. Some people have no respect for the laws of the land. Those of us who are in favor of the constitutional amendment praise the efforts of the officers in enforcing the laws. And yet we weaken this support by our slighting remarks and indifferent conversation. We are to stand back of the laws with our entire heart and life.

Participation In.—If the cause is worth while our aid should be to secure the reform. It was the participation of the people at large in the sixteenth century that gave us Protestantism. Our present efforts are necessary to put many of the reforms of today on a footing that will be assistance to our people. A declaration of our favoring the movement and our speaking out when an opportunity is given us are ways to support community and State programs for the good of the present and future.

Reformations are not local to one generation. Every age needs the spirit manifested by those who have stood up for the right. The idealists will live on century after century awakening the sluggish hearts and lives of the Church and nation. The ideals of Jesus are the best for nations and peoples for all times. Our part is not only to have an attitude toward, but also to be participants in, all that is for the uplift of humanity.

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FOURTH SUNDAY AFTER TRINITY.

June 24, 1923.

THE UNITED LUTHERAN CHURCH FACING HER HOME MISSION TASK

(Missionary)

DAILY BIBLE READINGS.

Monday—Acts 5:12-16. Thursday—Acts 8:5-25.
Tuesday—Acts 2:36-47. Friday—Acts 10.
Wednesday—Acts 6:1-8. Saturday—Matt. 15:21-28.

Our Field.—The home mission field of the United Lutheran Church in America is bounded on the north by the Arctic Ocean, by the Atlantic Ocean on the east, the Gulf of Mexico on the south and the Pacific Ocean on the west. The frontier has not been touched, much less provided for. Our Church at best is attempting to reach out into the United States and several provinces in Canada. For the sake of convenience, the territory has been divided into four districts—the Eastern District, the superintendent of which is Dr. I. Chantry Hoffman; the Central District, the superintendent, Dr. John F. Seibert; the Southern District, superintendent, Dr. A. D. R. Hancher, and the Western District, superintendent, Dr. George H. Hillerman.

We usually think of the East as being properly churched. Dr. Hoffman writes in *The Lutheran* of February 15, 1923:

"The city continues to challenge the Church. It must be confessed that large areas, in most cities, are inadequately occupied. To illustrate: About two months ago, accompanied by two interested pastors, I made a hurried and decidedly superficial survey of a part of New York City, beginning in the Bronx and going northward and eastward to Pelham Bay. In this vast area, developing almost marvelously, there is not a congregation of the United Lutheran Church of America. The conclusion was reached that there is immediate necessity for planting three congregations in this section, with two others soon to follow. It is no exaggeration to say that the claims of northern New Jersey, Long Island, and Westchester County, all closely related to Greater New York, are just as pressing.

"Another illustration: During the convention in Buffalo, I visited several new sections of the Queen City. It was plainly evident that two fields are ready for occupancy now. Similar conclusions are reached when we review conditions in Boston, Philadelphia and Pittsburgh—and in the smaller but not less important cities north from the Gulf to the Pole."

In the Central District we find the field ripe for increased effort on the part of our Home Mission Board. Consider, for example, the State of Illinois, which has seventy-seven counties. There are forty-seven counties in which there is no United Lutheran Church, in which are included five cities with populations of over twenty thousand each. There are thirty-seven cities in this State alone with populations of over five thousand each without a United Lutheran Church. The State of Missouri, with thirty counties, has no United Lutheran Church in twenty-six of these. In this territory is to be fond a large percentage of people of Lutheran ancestry—Germans, Scandinavians, and native-born American Lutherans. The whole area is home mission territory of the richest type for our Church.

Few of us realize that our Southern States present a vast home mission field for our Church. There are entire States in which there is none, or only one congrega-

tion of the United Lutheran Church. One may travel many miles on a railway without passing through any territory in which there is a church of our faith. We must reckon with the fact that industrial cities are springing up in the South. Dr. Hancher can tell you that there is a crying need for Lutheran churches in Florida, Louisiana, Texas, Mississippi, and in various sections of Georgia, the Carolinas, Tennessee, Virginia and West Virginia. Maryland and the District of Columbia also belong to the southern territory.

Prior to the World War immigration into the Canadian West increased by leaps and bounds. The greater part of these immigrants were Lutherans, from Germany, Austria-Hungary, Russia, Poland and the Scandinavian countries. It is estimated that there are more than 300,000 German Lutherans in Canada today. At least 250,000 of these are in the West, in the prairie provinces of Manitoba, Saskatchewan and Alberta. These sturdy immigrants have purchased their homes and farms and are there to stay. A tremendous field for mission work is this area of more than 800,000 square miles. The entire Church should realize that a serious state of affairs exists in the great mission frontier, an area, without doubt, the largest of the United Lutheran Church.

Look at the enormous Western District, comprising all the territory west of the Dakotas—Nebraska, Kansas and Oklahoma, embracing twelve entire States and parts of two other States, besides British Columbia and Alaska; in fact, more than one-third of the entire area of the United States. We have made but small beginnings. Our United Lutheran Church centers are so widely separated that it requires several days to go by rail from one to the erto.

The Pacific Synod, in this territory, has a large undeveloped field in British Columbia, Washington and Oregon. California presents a fertile field. The territory of the Rocky Mountain Synod stretches almost the entire width of the United States, making the work doubly hard. The work of this Western District is pioneer work, the entering of fields untouched hitherto. It is pure missionary activity, the carrying of the Gospel where it has not been named and aiding those unable to care for themselves. It is strategic in importance in that it provides the anchorage of faith for those who have left the home ties of the East, in that it finds here the avenue of contact with the oriental, and in that it stands as a witness for the faith in the midst of growing materialism. The call comes to the entire Church, "Let us go up and possess the land, for we are able." (Dr. Hillerman, in *The Lutheran*, March 22, 1923.)

Our Progress.—We have not space to consider the steady and marked progress which has been made all along the line during the years. Let us consider, however, for example, some results of work in one of the districts. Dr. John F. Seibert, in *The Lutheran* of February 15, 1923, writes:

"In the Central District, which includes eight synods and covers fifteen States and three Canadian Provinces, much of the strength of our United Lutheran Church is directly the result of Home Missions. Many of our strongest congregations, some now supporting Foreign Missionaries, others having their own Home Missionaries, and all contributing largely to all missionary, educational and charitable work, were established by Home Mission agencies.

"On this territory we now have 117 parishes with 144 congregations supported by the Board of Home Missions and 18 additional parishes with twenty-seven centers synodically maintained. These literally conserve and reclaim thousands of our Lutheran people and win to Christ many thousands more from the world. They are planted in the industrial and congested sections of our great cities, where the Gospel is preached to the poor, and they are established in the finest residential districts and suburbs among the spiritually just as poor. They are located in the smaller strategic towns and in villages that commercially serve considerable areas. They are found on the frontier where vast Government reclamation projects have made homes for thousands of our citizens. Beginnings have been made among groups now tilling the soil on cut-over timber lands. They are organized in mountain districts where the Gospel of Christ, preached by faithful missionaries, is dispelling the darkness caused by fifty years of feudists.

Congregations have recently been organized in the most elite suburban sections of Chicago and Kansas City, in good residential districts of Detroit, Toledo, Indianapolis, St. Louis and Davenport; in the more modest sections of Minneapolis and Evansville; in the heart of Lansing, the capital city of Michigan; in a thickly populated section of Columbus; in smaller but important towns like Manly, Ia.; Philipps, West Bend and Jefferson, Wis.; in Boule, a cleared timber region of Wisconsin; in McRoberts, a mining town high in the mountains of Kentucky. These indicate that our Board of Home Missions senses her responsibility and comprehensively is attempting to minister to all classes, aim-

ng in the striking phraseology of the committee on Evangelism "to reach the 'up and out' as well as the 'down and out.'"

Our Lost Opportunities.—Anyone who studies the home mission enterprise grows heart-sick as he becomes conscious of the opportunities which we as a Church have lost. We have not followed our Lutheran people as they migrated west, and north and south. We have not built churches for the Lutheran immigrants from Europe. Our sister denominations have been much more alert than we. In many of our cities we find Swedish Methodists and Swedish Baptists and German Presbyterians. This is because we have not provided the church homes for our own people. These denominations have done what we failed to do. In a city in the south, a Lutheran was introduced to a member of influential families of the largest Presbyterian church in the city. The Lutheran remarked, "These names sound like Lutheran names." The reply came: "The large majority of the officials and leaders in this church came from a Lutheran settlement eight miles away in a farm district. Since there was no Lutheran church, these young people went into the Presbyterian Church, helped build the first Presbyterian church and have scattered out into several other influential churches of this denomination in this city." This story is repeated many times in every section of the country. The denominations have accused us of being very slow in even providing churches for our own people. Is this accusation true or is it not?

Our Future.—Dr. Storrs once said: "The future of the world is pivoted on the question whether the Protestant Church of America can hold, enlighten and purify the people gathered into its great compass." Dr. Kincaid, an earnest student of home missions, believes that "the planting and nurturing of churches in America is the first and best work for the world. Our first work, because all other Christian activities grow from and depend on this; and best, because in no other place on earth can we obtain so mighty a purchase for the elevation of mankind." The United Lutheran Church in America is falling far short of her goal. We will not extend the boundaries of our Church until we begin to give more unstintingly of our wordly goods. It will not be possible for us to plant the Church so long as our constituent membership gives at the rate of less than *three-quarters of a cent per week per capita!* During the last biennium the apportionment for home missions and church extension was not met, and needless to say, the apportionment was not as large is it should have been. Our Board works under the difficulty of carrying heavy debts. The sources of income for the Board are three; the regular apportionment, legacies which have not been a very productive means so far; and annuity gifts, which plan is of recent origin.

Until the Lutheran Church realizes her obligation and gets behind this work, we can not expect even to hold our own. The very greatest need in planning for the future is a ministry of consecrated heroic young men who are willing to carry the Cross into the frontier. We beg the young men in our seminaries throughout the country to consider giving their talents to the home mission field.

The future depends upon how we solve the problem of men and means. This problem is ever-present and ever-perplexing. "The field is so extensive; the opportunities are so abundant; the demands are so urgent and insistent, that heralds should go forth everywhere and cry aloud to our people that they consecrate their sons and their substance for the extension of the kingdom of our Christ by a great Missionary Movement."

LIFE SERVICE DEPARTMENT

(*Continued from page* 9)

in the spring to two other most urgent and serious questions; viz. (1) the fact that commencement time is now on and many of our young people will be selecting colleges where they will further their education; and (2) Summer Schools of Religion, Spring Synodical Conferences, Assemblies, etc., are all being arranged for and programs planned.

Local Leagues, what are you doing to get the very splendid colleges of our own Church not only before the Leaguers, but also before every young person of your church? District presidents, what are you doing to get the League represented on your District Conference of your Synod in its spring meeting? State presidents, are you on the job to see that the League will have a daily session in the various summer assemblies. These summer assemblies should represent to every League and Leaguer:

A week of information.
A week of recreation.
A week of perspiration.
A week of exhilaration.
A week of examination.
A week of meditation.
A week of inspiration.
A week of dedication.

Intermediate Department

PROGRAMS

Memory Work for June—Matt. 5:1-14.

Educational.

Plan a May-Day event with the aim to make it a beautiful, helpful occasion.

Decide as an Intermediate to attend church services in a body on Whitsunday, requesting the pastor to preach a sermon on the Holy Spirit.

See Education Social for girls following. Boys, too, plan something similar, showing the religious expressions of such men as Lincoln, Grant, R. E. Lee, Stonewall Jackson, Washington, Roosevelt, Bryan, and others. Where the mixed league is, after girls have rendered their program, a debate might be carried out — Resolved, "That Christian women have done as much for world advancement as Christian men." (Let the discussion be void of all charges.)

Physical

Make it "Walking Erect Month."

Hold an out-door track-meet. Divide League into squads. Permit chance for competition against one's self. Girls and boys should not compete against one another.

Promote faithfulness in baseball practices where Leagues have teams.

Encourage Intermediates as loyal school athletic boosters.

Social.

If in a community where soldiers' graves are not visited on Memorial Day, let your League honor the soldier dead.

If an Intermediate has died, Memorial Day permits a memorial bouquet.

After Memorial Day respects are paid an outing can be enjoyed.

Why not start a "Camping Aid Fund"?

INTERMEDIATE GIRLS

The flag is the symbol of the principles and ideals of our United States. Some of these ideals have been realized. When thinking of these, we commonly think of our great men. This is proper—if we do not forget our great women.

In discussing the topic, "What our flag stands for," let us consider Patriotic American Women. This will interest and fascinate our Intermediate girls.

Suggestions.

(Educational Social)

Be sure to decorate your meeting room.

Advertise your topic with an attractive poster and pretty Patriotic Invitations.

Have committee collect picture pertaining to the topic and invite members to bring pictures to meeting. (Be sure to clear some wall space where these may be exhibited.) Ask each girl to answer roll call by giving name of some American woman who has helped make our nation.

Talk about those wives and mothers of Revolutionary Days, who willingly gave up their Mother Country. Was it easy? Think of the privations these women uncomplainingly endured! Isn't it real bravery to "Keep the hearth-fires burning?"

You have heard of the power "behind the throne." What do you know of Martha Washington? Who was Betsy Ross?

For information refer to "Pioneer Mothers of America," by Green (3 volumes).

And the great women of the Civil War? Lincoln said, "Whatever I am, or hope to be, I owe my Mother" — (Nancy Hanks Lincoln).

It is said the influence of "Uncle Tom's Cabin" and its part in the creation of anti-slavery sentiment is incalculable. That was a woman's part in freeing the slaves. "The pen is mightier than the sword!"

Sing—"The Battle Hymn of the Republic" (words by Julia Ward Howe). This was first sung in Libby Prison. Can you imagine what power it had, and what it meant to disheartened soldiers?

Who was Clara Barton? "Heroines of modern progress," by Adams, will give you interesting information concerning all these women.

Bring your discussion up to date—have some one tell of Susan B. Anthony and another of Jane Addams.

Get information concerning the Women's Christian Temperance Union and what they have done, and are doing to make our country what our flag stands for.

You will find the editorial by Ida Clyde Clarke in the March *Pictorial Review* especially interesting. See how many questions your League can answer.

June 3, 1923.

CHRISTIANS WHO COUNT

Phil. 3:7-11, Col. 3:7.

May Scherer.

Paul was a great letter writer. At one me he wrote a letter to all of his friends Phillippi and at another time he wrote his friends at Colossus. Parts of these o letters make our Bible study for today. ead (Phil. 3:7-11 and Col. 3:17.) It will a good thing for us to adopt the plan learning one verse from our Bible les-n. Let us learn the verse from Paul's ter to the Colossians. (Have Phil. 3:17 t on the blackboard and read by the en-e league or have it read in concert from e Bible.)

Our missionary lesson today is about Christians Who Count." In some of the ganizations that we have there are mem-rs who do not count because they are not tive. All of us know about the drones nong the bees. They count when it comes size or buzzing; but when the work of aking honey is to be done, the drones do t count. Do you think that there can a real Christian who does not count in d's work? I think not. Our lesson is out some Christians that count in the rk in India.

Have you ever read a book that was so eresting that it was difficult for you to t it aside before you had completed it? now that you have. The books that are interesting that everyone wants to read m are called the "best sellers." We want study about Tilak and a book that is "best seller." Will No. 1 tell us about ak.

No. 1.—Tilak is a native of India. He s earned himself a reputation by his iting. He has written both poetry and se. It has not been so many years since ak had handed to him the book that is lly the "best seller" of all books. Tilak, o liked to read, began the book and be-ne so much interested in it that he could tear himself away from it. I want you hear what Tilak had to say about the k. He said, "I could not tear myself ay from those sentences, so full of charm beauty which express love and tender-s and truth. I found answers to the st abstruse problems of Hindu philoso-. It amazed me to see how the most found problems were completely solved. ent on eagerly reading to the last page." ave a copy of the same book here and I t you to listen while I read that part it that appealed so strongly to Tilak. ad the first ten verses of the "Sermon he Mount"; but do not announce it as a the Bible.)

eader.—Of course it is easy for you to recognize this as part of the "Sermon on the Mount." The book that Tilak found so interesting that he could not lay it down was the Bible—the same Bible that we leave unread, or that we read only occasionally. It is probable that many of us have not read it carefully enough to learn its charms as Tilak did. Let us hear what change the reading of this book made in Tilak's life.

No. 2.—Tell the story of Tilak's changed life, pages 164-166, India on the March.

Leader.—Tilak gave up the opportunity to be the editor of a great paper in India because he would not comply with the condition that Christianity should not be mentioned in the paper. It is probable that each one of us owns a copy of the Book that transformed Tilak's life. If we read it as carefully as Tilak read it, it will transform our lives and will put us on the list of Christians who count, just as it put Tilak on that list. We cannot study more about Tilak because there are some other people from India whose lives are counting there. We want to study about some of them. Will No. 3 tell us about Mr. and Mrs. Rambhau.

No. 3.—Mr. and Mrs. Rambhau of India were sad because they had no children. They decided to adopt a child. The child they adopted was not an attractive child at first. It was not a child like most people adopt when they go to an orphanage searching for a child for adoption; but it was a child that consumed most of their time, and a child on which they spent most of their money. They learned to love their child very dearly, and hundreds of other people have also learned to love this child adopted by Mr. and Mrs. Rambhau.

Leader.—Will No. 4 tell us about the child adopted by Mr. and Mrs. Rambhau.

No. 4.—Tell the story of the adoption of the church, pages 167, 168, 169, India on the March.

Leader.—We must acknowledge that it was a strange thing to adopt a church; but we must also acknowledge that it was a very splendid thing to do. Mr. Alden Clark, who wrote "India on the March," lives in India and is a near neighbor of Mr. Rambhau. Let us hear one of the incidents about which he has written.

No. 5.—Read page 169, "But Rambhau's Child," etc.

Leader.—There is still another story of a Christian who counts. No. 6 will tell the story of Sundar Singh.

No. 6 (Should be a good story teller).—Tell the story from pages 174-177.

Leader.—All of these Christians are counting in India. Shall we be among the drones or among the Christians who count?

June 10, 1923.

GREAT WORDS

Matt. 5:1-14.

Fred W. Heins.

We can best find the meaning of the "blessed's" by thinking of them in contrast with the lives of the Pharisees.

First Pharisee: We are proud. We are the chosen people of God. Abraham is only our father, not the father of other peoples. God cares only for us.

Leader: (Read Matt. 5:3, John 13:4, 5.)

Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

Jesus riseth from supper and layeth aside His garments, and He took a towel and girded Himself. Then He poureth water into the basin, and began to wash the Disciples' feet, and to wipe them with the towel wherewith He was girded.

Second Pharisee: I am self-righteous. (Read Lk. 18:11-12).

God, I thank Thee that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.

Leader: (Read Matt. 5:4.)

Blessed are they that mourn, for they shall be comforted.

This means mainly those that are sorry for their sins. (Read Lk. 18:13.)

But the publican standing afar off would not lift up so much as his eyes unto heaven, but smote his breast, saying, "God, be merciful to me, a sinner."

Third Pharisee: I stand for my rights. An eye for an eye and a tooth for a tooth. Him who hits me I will hit. If this Jesus of Nazareth wants to get in the way of our plans, we'll have to kill Him, so that we can do as we please.

Leader: (Read Matt. 5:5 and 26:67-68.)

Blessed are the meek, for they shall inherit the earth.

Then did they spit in His face and buffet Him, and some smote Him with the palms of their hands, saying, "Prophecy unto us, thou Christ, who is he that struck Thee?"

Fourth Pharisee: I must make sure to get one-tenth of the mint, anise, and cummin which have grown up in my garden to give to God this week. I always make sure to give a tenth of everything I have. They say there's a man from Galilee who is teaching good things today in the Temple, but I do not believe I'll go. Yes, the man next door said he felt so much nearer God when he heard Him, but I believe I do my duty when I go to regular services of the synagogue and temple without bothering about anything special.

Leader: (Read Psalm 42:1-2.)

It is midnight in a Turkish home. Behind closed doors a husband and wife are kneeling in a room by themselves. Night after night they have knelt thus praying for light. They had heard of a God of love and the Son He had sent to save the world. They wanted to know the truth. The night before they were caught by the heathen father and beaten black and blue, but they are hungry for righteousness, so are praying again.

Fifth Pharisee: This man Jesus must be punished. Why, he cured several people on the Sabbath Day. I know the one was a man with a withered hand and another a woman who had been bowed together for eighteen years, but they have had their pain and stood it for a long time, they could just as well stand it another day. He also raised the dead son of a widow. If God had punished her by taking the life of her son, why should she not bear her sorrow?

Leader: (Read Matt. 5:7, 27:44, and Luke 23:42, 43.)

Blessed are the merciful, for they shall obtain mercy.

And the robbers also that were crucified with Him, cast on Him the same reproach.

And one said, "Jesus, remember me when Thou comest in Thy Kingdom." And He said unto him, "Verily, I say unto thee 'Today shalt thou be with Me in Paradise.'"

Sixth Pharisee: True, we got false witnesses against Him, and Barabbas is a robber, but ask Pilate for him rather than for Jesus. We hate the Nazarene.

Leader: (Read Matt. 5:8 and John 18:37.)

Blessed are the pure in heart, for they shall see God.

To this end have I been born and to this end am I come into the world that I should bear witness to the truth. Everyone that is of the Truth heareth My voice.

Seventh Pharisee: By what authority doest Thou these things, and who gave Thee this authority? You try to bring peace to men's hearts by telling them that they do not need to bother about keeping the laws so fully if they only trust you. Are you greater than Moses, who gave the law?

Leader: (Read Matt. 5:9; John 14:27; Matt. 11:28, 29.)

Blessed are the peacemakers, for they shall be called the Sons of God.

Peace I leave with you, my peace I give unto you.

Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of Me and ye shall find rest unto your souls.

Leader: (Read Matt. 5:10, 11, then Is. 53:5-7.)

If Christians live according to these blessed's" they will be the salt of the earth,

putting purpose into life and making it a pleasure. They will be the light of the world, chasing the gloom and leading souls to the Eternal City of Light.

ADDITIONAL HINTS FOR LEADER.

The leader should have the Scriptural passages written together on a paper, as interest would lag if he had to look them up at the meeting.

Where possible, seven Pharisees should be fitted out with costumes as nearly oriental as possible, and deliver their speeches from memory. This would make the meeting a sort of dramatic presentation which, I believe, would impress the truths more fixedly than otherwise. If costumes are not available, the presentation could still be made, but any sort of improvised costumes would be effective, I believe.

On a blackboard the leader might list the ills of the world as they are suggested by the members of the League, and then try to list the ways in which the Christian salt and light will rectify them. Each Leaguer could be made to feel the necessity of his becoming, as a Christian, the incarnation of the Christian ideals, and as a city upon a hill, to let the world see his light.

June 17, 1923.

MINOR SPORTS—AND SPORTS FOR GIRLS

Rev. Charles M. Teufel.

HINTS FOR LEADERS.

To the Superintendent: Topics like the one for this date are important as affording an opportunity to help the intermediate, not only in a more active physical life, but in showing that the Christian life can abound in wholesome gainful pleasure, and also to demonstrate to the intermediate the spirit appropriate to a Christian's participation in sports.

In the development of the topic the suggestions usually thought of as hints will occur.

SCRIPTURE PASSAGES.

1 Tim. 4:8 (R. V.) "For bodily exercise is profitable for a little."

Ps. 16:9 (A stanza that merits a place in our memories).

MINOR SPORTS.

Major Sports. Usually are thought of as baseball, football, basket ball.

Minor Sports. It is hard to say just what is included as minor sports, for some we list here by their special followers are thought of in very high terms.

For various reasons, however, we mention as such the following:

Soccer. A splendid outdoor game, not used as largely as it ought to be. (Have some one describe briefly this sport. Illustrate on blackboard the position of players.)

Hockey. A fine ice game and its common cousin, "Shinney." The latter requires little equipment. It is a colder weather game. Appoint some one to tell about it for a later time.

Tennis. Can your League plan and maintain a court? Have some one answer this question.

Archery. Appoint an intermediate to present a short paper on the subject. The encyclopedia will give plenty of material. Why not an archery tournament? "The Witchery of Archery," by Maurice Thompson, is an authority. It can be secured from the public library. From Gen. 21:20, and I. Sam. 20:35-40, tell of Biblical archers.

Hiking. Here is a sport that learned and loved in girlhood and boyhood will permit its delights to be enjoyed to the very end of life. Get opinions from persons present as to its advantages.

Water Sports. Canoeing, boating. Wherein does the former differ from the latter? Ask two intermediates to show the advantage of the one over the other.

Swimming. Adopt the slogan, "Every intermediate a swimmer," then plan to carry it out. A talk by an expert would prove helpful. Compare Acts 27:23-26 with Acts 20:43-44.

SPORTS FOR GIRLS.

To the Superintendent: Let me whisper to you that it is said that our girls are poor sports, and it is thought the new era in competition is making them excitable, more nervous, and if these charges are true you have an interesting problem to solve.

Further, it has been resolved by our medical women that 90 per cent. of woman's ills can be prevented by exercise. This is another challenge.

Too, no one is so capable of advising a girl as an adult woman. Are you, Superintendent, equipping yourself for the opportunity?

Where a mixed League exists at this point it is suggested that the girls go apart for a separate period.

Sports for Girls! What a question! Girls can do anything boys can we can hear the girls say. Of our foregoing list of "minor sports" we fully agree when it comes to tennis, archery, hiking, and the water sports mentioned.

However, all girls are not so advanced physically as they ought to be.

Dodge Ball makes an exciting game, which calls into play many powers. Tell about it, some one. It is both an indoor and outdoor game.

Indoor baseball, too, is within reach. The

shorter throws permit its play by girls, who are not to blame because their throwing is not better.

Then, every section has its own minor games and sports. What are peculiar to your community? Why not appoint an intermediate girl to write up one of these and send a duplicate copy of her article to the chairman of the Intermediate Work Committee?

Are the charges made in Superintendent's paragraph true?

Boys and girls—provide some athletic equipment for one unable to buy.

June 24, 1923.

RECOGNIZING OUR HELPERS

Rom. 16:3-4. Psalm 46:1. Psalm 91:1-2.

HINTS FOR LEADERS.

It is not Reformation Season, but the Reformation hymn is appropriate.

Prayer—For the Helpers we overlook.

Prayer—To the Great Helper we all need. (Have one written out and read.)

Secure a globular map from the public schools and trace out the places mentioned in the article under this topic.

Take Today, and make a list of different occupations represented in the supply of our needs.

Have several Intermediates make lists of persons who especially have helped them in their lives.

Tell how Barnabas was a help to Paul; Paul to Timothy.

Who depend on us?

Think of your Community, and if some one is injured because of extending help to some one, plan a recognition of the service.

THE TOPIC.

We have heard the expression, "A self-made man." Strictly speaking, there cannot be "a self-made man." When we speak of "a self-made man," we mean a man who has made exceptional efforts to obtain the help of others. Abraham Lincoln is an example of what is commonly called "a self-made man," yet Lincoln was dependent upon others to teach him to read. As a boy Lincoln had few books, but he was dependent upon others to write and print those books. If Lincoln had been compelled to depend upon himself entirely he would never have been able to read, and there would have been no books for him to read, had he been able. For our education we are dependent not only upon the teachers of today, but upon the teachers of past ages.

Society, the people of the whole world, may be compared to a chain, every link of which is an individual. Each link is dependent upon every other link. To get an idea of how dependent we are upon others for the things which make life possible and enjoyable, make a list of some of the things we use every day and trace them back to their sources. It will add interest to our investigation if we have a map before us and mark the journey each of these necessities must make before it reaches us. It will have to be a large map, because even the most common things we use come from all over the world.

Let us take, for example, a pair of shoes. The hides come from the State of Wyoming and are tanned into leather in Missouri. From there the leather is shipped by railroad to Massachusetts, where it is made into shoes. The iron ore for the nails is mined in Pennsylvania or Michigan, and is made into nails in Pittsburgh. The cotton from which the cloth lining and laces are made is grown on the plantations of Alabama, and woven in Connecticut. The crude rubber for the heels comes from Congo, Africa, or from the banks of the Amazon River in South America. From there it is shipped by boat and rail to Ohio, where it is manufactured into rubber heels. Our shoes travel a great deal farther before we get them than after we put them on our feet. We can now get some idea of the thousands of persons who work and toil, that we may have shoes. In the same manner trace to their sources such common foods as rice, bananas, oranges, chocolate, or even a loaf of bread.

We have pictured society as a chain, and we have seen how persons, like links, are dependent upon others. But that is only part of the picture, the earth end of the chain. The other end of the chain is in the hand of our Heavenly Father. "Every good and every perfect gift is from above, and cometh down from the Father." The many persons upon whom we depend for our needs are the channels through which God sends us His great material blessings. We are truly dependent upon our fellow men for the receiving of the necessities of life, but we are dependent upon God for the creating and giving of these necessities. Man never made a single blade of grass grow. Man sows the seed, but God gives the harvest.

Back of the loaf is the snowy flour,
Back of the flour the mill;
Back of the mill is the wheat and the shower,
The sun and the Father's will.

Our Heavenly Father is also our spiritual helper.

"Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. 4:16.)

Junior Department

DEAR JUNIOR LEADERS:

This is the season when all out-doors calls. If possible, arrange some of your meetings out-doors, or have some special social festivities and take the Junior League Maying, or on a tramp through the woods.

Many state and district Leagues are holding or planning their conventions. When yours is held, see that some of your Juniors are there! They add much to the convention, and will receive much help from the same. In some conventions they will be asked to take part in the program, or have a Junior convention of their own.

The June Topics will provide for interesting meetings. They consist of a missionary lesson, two lessons on Service and a Hymn Program. The Bible Readings are supplied by Chas. W. Fuhr, of the Junior Committee, the Topics and Hints for their use are prepared by Miss Esther E. Martin, Junior Chairman of the Pittsburgh District, with additional Bible lessons by Miss Miriam Fehr, Berk's District Junior Chairman. The Hand-work suggestions are compiled by Mrs. A. F. Keller, Utica, N. Y., of the Intermediate Committee.

There is more material here than the leader can use; each one can select what best fits his needs, and arrange a pleasing program.

In the next issue will appear the programs for the last half of the year. They are most interesting. Watch for them.

Yours for the Juniors,
BRENDA L. MEHLHOUSE,
Junior Chairman.

June 3, 1923.

NEW WONDERS IN AN ANCIENT WONDERLAND

(Missionary)

DAILY BIBLE READINGS.

Monday, May 28—St. Matt. 5:7-8. Memory Text.
Tuesday, May 29—St. John 4:5-14; 27-30. The woman of Samaria converted.
Wednesday, May 30—St. Luke 23:39-43. The thief on the cross converted.
Thursday, May 31—Acts 8:26-38. The eunuch of Cornelius, the centurion, converted.
Friday, June 1—Acts 9:1-18. Saul of Tarsus converted.
Saturday, June 2—Acts 10:1-9; 21-23; 48. Cornelius, the centurion, converted.
Sunday, June 3—Acts 16:19-33. The jailer converted.

(The missionary topic each month is based on the Junior text-book, "The Wonderland of India," price 35c, paper cover; 60c cloth bound.)

Poster.—Gather pictures of schools, churches, missionaries, nurses and hospitals from the missionary magazines. Cut a large cardboard sheet in the shape of India, group these pictures on this map cut-out, and print below:

"New Wonders in India is what you will see
If you come to our meeting on Saturday at three."

PROGRAM.

Song.

Scripture Works.—Jno. 14:8-14. Greater Works.

Roll Call.

Offering.

Introduction.—Leader should give a short talk on the things which have brought a change to India—education, commerce, and religion, and dwell on the influence of Christian missions in changing the country.

Song.

Lesson Stories.—Stories from Chapter 8, "The Wonderland of India."

Hand-Work.—Complete any unfinished work, get maps, note-books, village, etc., completed.

Recreation. — Rehearse for a public meeting.

PUBLIC MEETING.

Arrange a program on India at the close of this study.

Have an exhibit of all the work done in the missionary meetings.

Have as first part of the program a missionary meeting conducted just as you have conducted the lessons on "The Wonderland of India."

Have as much of this meeting given by the Juniors as possible—the lesson stories, map drill, Scripture lessons, etc.

Sing several missionary hymns.

Take a missionary offering.

For Part 2 of the program, have several dramatizations, or scenes of the book acted out—as suggested in the programs.

India costumes are very simple — eight yards of cheesecloth, all that is required.

Pictures and pageants will give directions for arranging these.

As a social afterward, serve tea and crackers, or rice in some form.

Have on display at this meeting all the hand-work made in the missionary meetings—the village as suggested in the January meeting, the note-books in which the older girls have written parts of the lesson.

Let the children take these home afterward.

—♣—

June 10, 1923.

IN THE SERVICE

Rom. 16:1-2.

DAILY BIBLE READINGS.

Monday, June 4—St. Matt. 5:9. Memory Text.
Tuesday, June 5—St. Matt. 25:14-30. In the service of God, we should use our talents.
Wednesday, June 6—St. John 13:13-17. In the service of God, we are to be humble.
Thursday, June 7—II Timothy 2:15. In the service of God, we should strive to be a good workman.
Friday, June 8—St. John 15:20-21. In the service of God, we must not get discouraged.
Saturday, June 9—Col. 3:12-14. In the service of God, love must be the motive.
Sunday, June 10—Rom. 12:10. In the service of God, we are to seek the good of others.

Poster. Picture of a group of deaconesses mounted on colored construction paper, with the words under the picture, "We Serve." Such pictures may be secured from the Women's Missionary Society or cut from church papers and magazines. Instead of using a picture, a deaconess may be made in silhouette, using the white construction paper, for the mount.

Invitations. Individual invitations may be given the Juniors at Sunday School previous to the time of the Junior Luther League meeting. These may be in the form of minature deaconesses—several being cut from paper at one time.

OPENING EXERCISES.

Bible Story. How our Lord helped the needy. One day, when Jesus was going about teaching, and healing the sick, a man asked Him which was the First Commandment. "And Jesus answered him, the first of all the commandments *is* Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second *is* like, *namely* this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

And we know by Jesus' life that it was one of service and love. He spent the three years of His ministry in helping the needy, but always in some way reminding those whom He healed, of His Father in Heaven, showing what He meant by loving our Father and our neighbor. Let us see just *how.* He ministered to those in need. (Have Juniors read or tell the following Scripture passages): St. Matt. 8:16-17. 9:27-31. 15:22-28. St. Mark 3:1-5. 6:35-44. St. Luke 5:1-11.

(Or use this Bible Lesson)

"Christ Ministering to the Needy." SERVICE! Juniors, what does that word mean? It means doing good to others. Just what our Lord did and what He wants Juniors to do.

When Jesus lived on this earth, He went from place to place helping the poor and needy, ministering to the sick.

Today we have in our Church to help the pastors carry on this good work, women known as Deaconesses. The Deaconess renders a service to God as well as to the needy, when she performs her daily duties. To help the poor, sick and needy is the principal work of the Deaconess. When she helps the poor, she is also helping Jesus. (Have Junior read Matt. 25:35.)

The Deaconess, when visiting the sick and aged, finds a great pleasure in doing this work, because she is giving her services to Christ. (Have Junior read Matt. 25:36.) What a noble work she performs for our Saviour.

No matter how small the service given to the poor and needy, Christ sees it all. Our duty is to help others less fortunate than ourselves. The Deaconess performs her duties through love for her Saviour, and we should do our little kindnesses with this same love. (Have Junior read Matt. 25:40.)

What a wonderful privilege it is to give our services to our Master in His great Vineyard on this earth. If we cannot, as the Deaconess, give all our services to the work of the Master, let us in our daily life perform some good to others, no matter how small it may be, for in this way we are obeying the command of our Saviour and not shirking our duty. (Have Junior read Matt. 25:45, 46.)

Helping an old lady across the street, giving a poor family food and clothing, visiting those who cannot go out, reading to those whose eyes are failing are all ways of serving our neighbors, and also our Saviour, for our Bible tells us, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

LESSON STORIES.

(1) *Stories or Our Early Deaconesses.* In our Scripture lesson, we have a reference to Phoebe, the first Deaconess known by name—a woman who followed in the steps of Jesus by helping those in need. So, Juniors, when we say DEACONESS, we mean a woman who is giving her whole life to works of mercy and who has had special training for this. To get this training, she

enters a training school known as the "Mother House," where she is taught nursing and all kinds of work that will enable her to help the sick and afflicted. She remains in the "Mother House" for three or four years.

For a time there were no Deaconesses, and the men known as Deacons tried to do the works of mercy of the Church; but it was found that the women could better care for the sick and afflicted, and so they again took up this work. But until 200 years ago, there were no "Mother Houses" and the women had no special training; so there were a great many things that should have been done for the needy were left undone, because the Deaconesses did not know how to do them.

In 1833, something happened, which later caused the beginning of the first "Mother House."

One day, in the town of Kaiserwerth, Germany, a women whose name was Minna and who had just come out of prison, walked down the street. She had nowhere to go and so she knocked on a door, hoping the people would take her in. No one came to the door! She went to the next house, and so on down the street—but no one would let her in. Even the people on the street drew away from her. At last, she came to a door with the name of Fliedner upon it. She said to herself, "I'll try this one, and if they refuse me—but I must not think of that!" And so she hurried up the steps and knocked. What do you think? The door opened and she was invited in! The great hearted pastor, Theodore Fliedner, and his great hearted wife, turned their small summer house into a shelter for the weary convict, and it was not long until other prisoners heard of it.

Then Theodore Fliedner realized that there was a great need for trained people who should visit and care for poor and needy souls like these convicts. Three years later, he started a training school, the first "Mother House," and known as Kaiserwerth.

(2) *Stories of the First American Deaconesses.* Dr. William A. Passavant, the father of Lutheranism in America, visited Kaiserwerth in 1846. He was so impressed with the work of the (Deaconesses that he begged Pastor Fliedner to send some of his Sisters (another name for Deaconess) to America and left some money for their passage to America. Three years later, four Deaconesses and Pastor Fliedner came to our country and located at Pittsburgh, where Pastor Fliedner himself dedicated the hospital so well known to Pittsburgh Lutherans.

At present, there are nine Lutheran Mother Houses in America with about four hundred Deaconesses under their care.

(3) *Stories of the Work Deaconesses Do Today.* Today, Deaconesses may be found in all the Lutheran Institutions and in some institutions that are not Lutheran; they will be found in Hospitals, Children's Homes, Old People's Homes, Invalid Homes, Sanatoriums, Homes for Epileptics, Day Nurseries, Christian Day Schools, Kindergartens; Christian Settlements, Girls' Hospices, Female Seminaries, and Co-ed Colleges. Besides institutional work, Deaconesses are engaged in Social Work, Inner Mission Work, Jewish Missions and Foreign Mission Work, and Parish Work.

Have different Juniors explain what Deaconesses would do in the above mentioned kinds of work. If any Junior has visited an institution where Deaconesses are resident, allow them to tell what they can of the Deaconesses they saw there.

If at all possible, give your Juniors the advantage of seeing Deaconesses for themselves and talking with them, by visiting the nearest Lutheran Institution, the Saturday afternoon before this meeting.

(4) *Practical Lessons on How We May Help Others.* There are many people around us who need our help and by helping them we show that we love Christ. First of all, we need to help more in our homes. Do you think that your home needs no help? Many times mother does not feel well and there is so much work to do. Do you ever think of minding the baby, or washing the dishes or going to the store—I mean without having your mother ASK you. Try it, it is the finest kind of way to learn to help others and you will get in the habit of helping. Then you are ready to help outside of homes.

I know of a League who visit the sick and shut-ins, once a week and bring cheer to them. The League always take their hymn books with them and have a short devotional service, inviting the pastor to go with them, for you see, these people are not able to go to church.

There is another church that has four Luther Leagues. Each year at Christmas time, the members give every child in a near-by Orphans' Home an individual Christmas Gift. The name of the giver and the name of the child who is to receive it is placed on the outside of the package. As far as possible, the same person gives to the same child each year and because of this many letters travel back and forth throughout the year. Since these Leagues have been doing this, the Christmas Offering for the benefit of this home has tripled itself in five years.

Not very far away from this church is

another Lutheran church. And just a short distance from it, is a Lutheran Home for unfortunates. There are two Leagues in this church and they make it a point to give an evening of entertainment to the inmates several times a year. This brings cheer to the lives of these people and lightens the burden of those in charge.

What is your League doing?

(5) *A Plea for Girls to Become Deaconesses.* There are not nearly enough Deaconesses to go around, all because girls have not given this work enough thought. Can there be anything better than walking in the footsteps of Jesus? And do you know that not one-tenth of our Church Work is done that should be done because there are so few Deaconesses? We should love Jesus so much that we want to give our life for service in His work. The time to think of this work is now while you are young and when you make up your mind to take it up, practice as much as possible, HELPING OTHERS.

Bible Memory Verses. John 2:26; 4:34. Matt. 16:24-25; 5:7-16. Luke 14:33. Gal. 6:9-10.

Hand Work. Illustrate Mark 14:3-9, by making boxes representative of the alabaster box. Superintendents tell the story in snatches while boxes are being made, omitting the name of Jesus and asking that those who recognize the story do not tell about it. After boxes are finished see how many recognize it. The riddle method of story telling adds "spice" to your meeting.

Closing Exercises. Hymn, Lord's Prayer, Mizpah Benediction.

June 17, 1923.

HELPING OTHERS

DAILY BIBLE READINGS.

Monday, June 11—St. Matt. 5:10. Memory Text.
Tuesday, June 12—St. Luke 10:30-37. How one man served his enemy.
Wednesday, June 13—St. Matt. 8:5-13. How a centurion served his servant.
Thursday, June 14—St. Matt. 9:18-19, 23-25. How a ruler served his daughter.
Friday, June 15—St. Mark 2:1-12. How four men served their friend.
Saturday, June 16—Acts 3:1-11. How Peter and John served a lame beggar.
Sunday, June 17—Gal. 6:1-2, 10. How all Christians are to help each other.

Poster. Old fashioned oil lamp, cut out of white paper and mounted on black construction paper. An amateur can cut the lamp by folding a sheet of 6x9 inch paper long ways, using fold as center of lamp. Cut from bottom, starting about one inch from fold, making semi-circle about size of half an orange, only cutting to about one inch from fold at top of semi-circle. Then cut up toward top about one inch and a half, making two or three ridges to represent burner. Shape chimney, making it to top of paper. A wick key may be cut on the side of the burner, trimming it off on one side after paper is opened. A few lines added will finish the lamp, making flame of orange and red crayon, if desired. Write the Scriptural reference (not the words) "2 Peter 1:19" under the lamp with white ink or crayon and the words, "What kind of a boy or girl are you?" "Come to Junior League (state time of meeting) and find out."

Hand Work. Have children draw around each of their hands after spreading out the fingers—then cut out. Tell them the story of the Golden Gloves: *"Do unto others as you would have others do unto you,"* and have them write the words in order as underscored on each finger and thumb. Yellow or gilded paper suggested for hands to be mounted on blue, brown or black paper. Add to note books.

Play Hour. Instructions in a few lessons in first aid.

Bible Lesson. A MAN WHO DID NOT THINK OF HIMSELF. The Good Samaritan. One time, during Jesus' stay on earth, a lawyer asked what he should do to inherit eternal life. Jesus asked him what the law said and the lawyer's answer is found in Luke 10:27. Jesus told him he had answered correctly and if he desired eternal life he should so love his neighbor; but the lawyer had not thought of all people being everybody else's neighbor and he thought he could put himself right by asking who his neighbor was. Then Jesus told him the parable of the Good Samaritan. How the man who went down to Jericho fell among thieves who stripped him, leaving him half dead. (Have Junior read Luke 10:30.) A chance priest and then a Levite passed by but were afraid of other thieves (for many wicked men traveled on that road) and left the poor man lying there. (Luke 10:31, 32.) By and by a Samaritan, hated and despised by the Jews, came along and saw the man. (Verse 33.) He never once thought of himself—he just thought of the poor man's suffering and did all he could to help him. (Verses 34 and 35.) Now when Jesus finished with this parable he asked the lawyer a question (Verse 36) and the lawyer learned (Verse 37) *that anyone who needed his help was his neighbor.*

(1) Hero Story. *Florence Night-in-Gale.* More than one hundred years ago a little girl was born in England. Her parents named her Florence, and by the time she grew into womanhood, she was so well liked and so well known in the little town in which she lived that even the *name* of Florence Nightingale was loved. Her life was one of service.

When a child she devoted a greater part of her time to sick animals and broken

plants, and even opened an animal hospital in her father's greenhouse. As she grew older, she spent her time nursing the sick and caring for those about town who were not able to help themselves. The older she became, the more she desired to become a *real* nurse; but not many women earned their own living at that time and her father was opposed to it.

Florence waited until she was thirty years old and then went to Kaiserwerth, where she became a Deaconess. She remembered that many girls might want to be nurses but could not leave home for so long a time and so she went back to England and taught other girls all she had learned about nursing, so that they could help the sick and suffering.

She hadn't been home very long when a war broke out between England and Russia. Soon there were many soldiers, wounded and dying, with no one to care for them. She heard of this and went, with 37 of her pupils, to the front. Many soldiers' lives were saved by their careful nursing.

After the war was over, the people and soldiers of England gave her $250,000. This was a great deal of money and would have kept her all the rest of her life, but she did not think of herself. There were so few nurses and no place for girls to learn nursing in their own country, so she opened a school, known as the Florence Nightingale Home. This is still used as a school for nurses.

Florence Nightingale was ninety years old when she died and never once forgot to help her neighbor. Her life was spent as Jesus showed us our lives should be lived—in helping others.

(2) Practical Lessons. Our poster today is a lamp, and there are two reasons why it has been used. First, because Florence Nightingale is sometimes called "The Lady of the Lamp." When she nursed the sick and wounded soldiers during the war with England and Russia, she would walk between the beds at night carrying a small lamp, shading it with her hands so that the sleeping soldiers would not waken. In this way she ministered to the wants of those who could not sleep—always with a smile for them.

Second, because our lives should be like lamps, constantly burning; that is, helping others in every way. Jesus says, "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." Jesus practised what He preached. He healed all manner of diseases; He fed the hungry both in body and soul, and whenever and wherever He could help people in any way He did so.

Now, how can we do this? We can do anything and everything that will relieve suffering both to animals and human beings, at home and for our neighbor. We can take flowers and bring cheer to those in institutions about us and visit *regularly* those who are shut in by long sicknesses or those who can not go about on account of being crippled. Just look around and see what is to be done. (Question Juniors, writing the things they are able to do on the blackboard.)

We must not do these things out of a sense of duty, but learn to do them because we love God and want to show our love for Him, by loving our neighbor. After a while we will love to do these things so well that we will help others without thinking of it first.

No one can be happy unless he is busy and it pleases God so much more when we are busy *helping* someone. Think a minute. Did you ever feel bad when you helped someone? (Give time for reflection and discussion.)

Additional Bible Lesson to Use With the Topic. Some Sick People Jesus Healed.

What a wonderful privilege it is to help others and yet, how easy it is to pass by and not see the need of giving our help. When Jesus lived on this earth, it was never too much trouble for Him to help anyone who was in need, or to heal the sick, whenever or wherever He found them. When the leper came to Jesus and begged to be cleansed, Jesus answered his plea and healed him, and then told him to go to the Priest. (Have Junior read Matthew 8:2, 3, 4.) Jesus did not pass him by. He healed him and then went on His way.

Again, when in Capernaum, the Centurion begged to have Him come and cure his servant who was sick with the palsy, Jesus cured the servant that very moment the Centurion asked Him, for Jesus knew that this man's faith was great. (Have Junior read Matt. 8:5-13.)

No matter who the person was, that called to Jesus for help, He always heeded their call and never refused to hear them. When Jesus healed these people, did they go away and forget about Him? No, indeed, they helped to bring others to Him, that they also might be cured. Many, many people were cured by Jesus and He never looked to see their color, their race, whether they were rich or poor, ignorant or a teacher, all were alike to Him. He helped them all.

So should we do today. How happy these people were, and how happy we as Juniors can make people every day, not just like Jesus did, by healing them, but by doing for them some kind act whenever we can.

Do the Juniors remember the story of Jairus' daughter? Remember how Jairus came to Jesus and asked Him to cure his little daughter who lay very sick. Even as He went down with Jairus, He stopped long enough to heal a sick woman, and when He reached the house the little girl was dead. Did He pass by? No, He went into the room where the daughter lay, took her by the hand, raised her from the bed and brought her back to life again. (Have Junior read Matt. 9:18-26.) How happy everyone was.

So, Junior Leaguers, by serving others, will bring joy wherever they go.

June 24, 1923.

A HYMN PROGRAM

DAILY BIBLE READINGS.

The true Christian *must* find a way to show his love for Jesus. One of the ways is to sing His praise. This week's Daily Bible Readings show us how important music is in rendering praises to the Saviour.

Monday, June 18—St. Matt. 5:11. Memory Text.
Tuesday, June 19—Psalm 92:1-4.
Wednesday, June 20—Psalm 95:1-3.
Thursday, June 21—Psalm 96:1-13.
Friday, June 22—Psalm 98:1-9.
Saturday, June 23—Psalm 100:1-5.
Sunday, June 24—Col. 3:16.

BIBLE LESSON. *Some beautiful hymns of the First Hymn Book.*

(1) Hymns of the Old Testament. Do you know that the Bible is full of songs? Long before Solomon built the Temple there were songs used to worship God, and we can find many of them in the Bible if we will take time to look. There are two Books in the Old Testament often called Books of Poetry, that are just full of songs—Psalms and Songs of Solomon. There are other books that contain songs, but they are not grouped together.

Now, I suppose, you wonder why we call them songs when there is no music written *with* them in the Bible. All poetry is really song, but today we think of songs as always having tunes. Just recite some of the poems you know. Don't they sound musical, even though you are not *singing* them?

Songs of Solomon is really one long poem or song and it is not as well known as the Psalms. The Book was written by King Solomon. It is used today by the Jews in their synagogues at the Feast of the Passover (question Juniors about this).

Psalms is sometimes called "The Psalms of David," but David did not write all of them. He wrote a great many of them and so there is nothing wrong when we speak of the book as his Psalms. There are 150 Psalms or songs in all—some expressing prayer to God, some praise to God and many thanksgiving to God. Some were written in honor of great occasions and others when special things were wanted from God. They tell of sin, affliction, persecution, God's goodness and mercies, man's trust in God, God's power, His blessings, the wisdom of His laws and many other things. The Psalms were used in the Temple as we use hymns in our Church Service. We still use them—not quite in the same way—and they are still good. So you see after all these years they have not gone out of style.

Let us read some of these and see if they are not really songs. Psalms 5, 8, 9, 19, 23, 24, 46 and any others desired.

(2) *Hymns of the New Testament.* We speak of the New Testament as the beginning of the Christian Era. This means from the birth of Christ. There are three very well known hymns or songs recorded in the New Testament. Like the Old Testament, there are others, but three are better known than the others.

The Magnificat. The very first song that we find in the New Testament comes from the lips of the Virgin Mary. Who was she?) For many years the Jewish people had been looking for the promised Messiah —The Saviour. The Angel Gabriel comes one day to Mary and tells her that God had chosen her to be the mother of His Son, who would come to earth in the form of a tiny baby and under her care grow to manhood. Now Mary was related to King David, who had lived hundreds of years before, but she was poor and was very much surprised that God had picked her from all Jewish women to be Jesus' mother, but she was so pleased and felt so honored that she hurried to her cousin Elizabeth's home (Elizabeth was the mother of John the Baptist) to tell her. When she tried to tell Elizabeth how honored she felt she opened her mouth and said these words: (St. Luke 1:46-55). The name "Magnificat" has been given to these words, meaning that God is greatly praised. The words are really a song of praise and so it has been set to music by the Church. Because Mary said these words before Jesus was born, the Magnificat is sung before Christmas, during Advent, and at Christmas time also.

The Gloria in Excelsis. The Angel Gabriel's prophecy came true and the baby Jesus was born in the stable at Bethlehem because there was no room at the hotel for Mary and Joseph. It was a dark stable, with only one light hung from the center of the ceiling, and it was not very bright. "And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said

nto them, Fear not: for, behold, I bring u good tidings of great joy, which shall to all people. For unto you is born this y in the city of David a Saviour, which Christ the Lord. And this shall be a gn unto you, Ye shall find the babe rapped in swaddling clothes, lying in a anger. And suddenly there was with the ngel a multitude of the heavenly host raising God and saying" (have a Junior ad St. Luke 2:14—use this also as a mem- y text).

The song of the angels is a beautiful one nd is easy to understand. After Jesus as crucified and the Church established n the day of Pentecost, the Church Fathers ound that they would need a service for heir worship, and among one of the things hat was done was the addition of more ntences to this song the angels sang on hristmas morning. It is used every Sun- ay in the morning service. (Have one of e Juniors read this frim the Church ook). It is called the "Gloria in Excel- s."

The Nunc Dimittus. When Jesus was orty days old, His parents took Him to e Temple, as was the custom of the Jews. hey no sooner stepped inside than an aged an known as Simeon came up to them, ok the baby Jesus in his arms and said: . Luke 2:2832. He had never known sus, but knew at once that it was He. od had told him that he would not die ntil he had seen Jesus, and he waited until was a very old man, spending a greater art of his time in the Temple. Now he is ady to die, as he tells us in this song. he name that is given to it is "Nunc imittis," meaning "now I am ready to ." We also use this in our service every unday evening at the *end* of the service, st as Simeon did at the end of his life.

STORIES OF FAVORITE HYMNS.

1. *I Think When I Read That Sweet tory of Old.* Mrs. Jemima Luke, the wife a Congregational minister, wrote this ymn in 1841, while riding in a stage coach. he wrote many poems for children's maga- nes when only thirteen years old. It is metimes listed as a Christmas hymn, but ay be used all the year round and is really hymn for children. (Sing at least two erses.)

2. *Away in a Manger.* This is known as uther's Cradle Hymn and was written by uther for his children. It is quite simple d even the littlest ones can understand it. Sing entire hymn. If the little ones know have them come to the front of the room d sing it themselves.)

3. *Silent Night—Holy Night.* It was aristmas Eve, a beautiful, clear night, but one noticed it in the home of Joseph Mohr, for Mrs. Mohr had died that day. The hours passed, and finally Mr. Mohr rose from the chair in which he had been seated so long with bowed head and walked to the window. For the first time he noticed the beauty of the night. He thought how peaceful it seemed and then, turning around, he saw his little motherless children sleeping in the next room. It would be so hard on Christmas without the mother. By and by as he thought of this he seemed to hear the songs he and his wife and children often sang. The thought came to him that his wife was singing them with the angels. It was a beautiful thought and he compared it with the beauty of the night. He turned quickly and sat down at his desk. He began writing and soon the words of this famous hymn appeared on the paper before him. As soon as it was finished he gave it to his organist, who spent the night composing the music. In the morning the choir of the church sang it for the first time.

4. *Christ the Lord Is Risen Today.* Charles Wesley, a Methodist hymn writer, wrote this well known hymn. It is said that he wrote more than 600 hymns.

5. *The Star Spangled Banner.* Our National Anthem is not always thought of as a hymn, but it is considered by many people as a Patriotic Hymn. It was written by Francis Scott Key during the War of 1812—our last war with England. Mr. Key had gone under a flag of truce to an English war vessel expecting to get a friend released who had been taken prisoner. The boat was near Fort McHenry, an American fort, and after Mr. Key was on it he learned that the English were ready to attack the flag of his country, and the officers on board would not allow him to leave the ship. Soon the bombardment began, and it continued all through the night. Mr. Key spent the night walking back and forth on the deck, anxiously waiting for morning, wondering what the outcome of the battle would be. At dawn he saw that the American flag still waved over the fort. He was so glad that he took a pencil and scribbled the lines of this well-known song on the back of an envelope. It was but a few hours later that he was permitted to leave the boat, and he immediately went to the city and had many copies of the hymn printed. The music was not new, but the tune fitted it and it has been used ever since. Soon everybody on the street who had copies was singing it.

6. *Onward, Christian Soldiers.* This hymn was made to order and it was so good that it is used in all Protestant churches. Rev. S. Baring Gould, a minister of the Chris-

(*Continued on page* 33)

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the first of the month.

GENERAL

The "American Lutheran Survey" is gradually but very definitely climbing into prominence here in America and abroad. The articles appearing each month in the "Survey" are of inestimable value to all Christian people. The unique feature of this magazine is that the various writers represent many Lutheran synods and bodies. Connection with European representative men have already been established. It will only be a matter of a little time and the columns of the "Survey" will contain messages and articles from Swedish, Norwegian, French and German Lutheran theologians. It is the desire of the "Survey" editors to have every country represented wherever the Lutheran Church is found, thus making this publication positively international. We predict a great success for the "American Lutheran Survey."

INDIANA

BATESVILLE.

St. Mark's League put a new furnace into the church recently. The League is active in all lines.

SOUTH BEND.

Holy Trinity League bought a piano for the church.

NEBRASKA

New Leagues recently organized in Nebraska are Hooper, organized January 14 with thirty-two members; North Platte, Tabitha Home, Leigh, Wolbach.

OMAHA.

Kountze Memorial League recently canvassed the district around the new Mission started by the church and will conduct a similar canvass for the church's other mission.

CONNECTICUT

SOUTHINGTON.

The League here is recruiting new members from the confirmed members of its Intermediate groups. Shortly after Easter a reunion of the confirmation classes will be held. Money for relief work in Poland has been sent. The League is striving to keep at least five of the seven points of the Standard of Efficiency.

HARTFORD.

A bulletin board has been secured for the display of the State "Messenger" and notices of the League meetings. Relief work in Europe has been contributed to, and a canvass for new members inaugurated.

STATE CONVENTION.

The Connecticut State Convention will be held the latter part of September.

PICNIC.

The annual League picnic of the Connecticut organizations will be held June 18 at Lake Compounce.

The State League is co-operating in the Sustaining Membership Fund, in the placing of the REVIEW in every home. It is also aiming at the appointment of a Junior Superintendent in every League.

NEW YORK

NEW YORK CITY DISTRICT.

The New York City District held their annual convention on March 10 in Epiphany Church. Two new Leagues were admitted, Holy Comforter Senior League, Advent Junior League. Interesting talks on Inner Mission Work, by Miss Drewes, and on Junior Work by Sister Pearle Lyerly, were a feature of the program. The plans for a Professor's Home in Japan, of the State League, and the Sustaining Membership plan of the Luther League of America were heartily endorsed. At the After Supper Program, addresses by the Rev. Paul M. Young and Dr. C. K. Lippard were given. The Attendance banner was won by St. Thomas League.

OHIO

LUTHERAN INNER MISSION CONFERENCE—TOLEDO, MAY 18, 19, 20, 21, 192

Plans and program details for the national open and unofficial annual gathering of Mission Workers from many synods and all sections of the country are almost complete. The exhibit will be even more extensive than at Chicago last year. The committee is gratified with the fact that practically all who were approached for program parts have accepted. Local arrangements already show Toledo Lutherans know how to entertain a big Church Conference. The Boys' Work Committee of the United Lutheran Church has been granted the privilege of conducting an all day conference the day previous, many of its attendants planning to stay over for the general meeting, particularly the Children's Division. The Inner Mission Society Superintendents and City Missionaries are arranging extra sessions to discuss Inner Mission Society Work. While the Conference in its organization already provides for Divisions on Institutions, Hospices, Training Schools, Children, Deaconesses and Publicity, it welcomes these kindred groups to meet with it. Within a week the preliminary Conference program is to go out to the Conference mailing list. The Committee welcomes the names and addresses of interested Lutherans who fail to receive this literature or desire information. Address suggestions and inquiries to Ambrose Hering, 403 Pittsburgh Life Building, Pittsburgh, Pa.

ILLINOIS

CHICAGO.

Bethel League has given $10 to the Maywood Coal Fund, $10 to St. Paul's, Evanston, for 40 bricks for the new church, and $100 was paid to the church to apply on the mortgage fund.

St. Simeon's League recently reported $91.77 given toward missions during 1922.

Wicker Park League have interesting meetings, using the Luther League Topics. Recently, $25 was contributed toward the support of a pastor, in Jerusalem, and a like amount was given to the pastor of the church when he left for a trip to the Holy Land. Twenty-five dollars has also been given toward extension work in the State League.

NORTH CAROLINA

CHARLOTTE, N. C.

St. Mark's League has authorized the State President to extend an invitation for the next National Convention. Three invitations have been received for this convention.

The Lenoir College Glee Club appeared under ıe auspices of the League in their last visit) Charlotte.

A special missionary sermon was recently reached, when the League attended in a body.

The League has paid its apportionment to ate for the work in Japan.

ALISBURY.

St. Paul's League is wide awake, meeting eekly, and in addition to the regular officers, ıe League is divided into four circles, which ıve their own officers and committees. Each ircle is responsible for one program a month. ttractive posters are used to announce the eetings. $250 has been pledged for State work ır this year.

EW LEAGUES.

Miss Rosa Sox, President Western District eague, has just recently organized two new eagues, one at Mt. Hebron, and the other at alvary, Morganton.

MARYLAND

ITHBURG.

The Luther League of Trinity Church gave musical on Tuesday, February 10. A silver fering was received for the American Bible ciety.

During February ten new subscribers were btained for the LUTHER LEAGUE REVIEW.

We have $100 in the treasury, which we plan increase during the summer, towards conmplated improvements to our church.

During Lent the membership committee made ecial effort to increase attendance. The comittee, as a whole, visited indifferent members an effort to arouse renewed interest. The sults have been gratifying. Our League, ganized in 1898, is proud of its affiliation with e Luther League of America, since the York nvention last September.

PENNSYLVANIA

TTSBURGH.

Mt. Zion Luther League held a Sunrise ayer Meeting on Easter Sunday morning at ven o'clock. The entire service was conducted the Leaguers.

IN MEMORIAM

Mr. John H. Rupp, aged 29 years, son of v. and Mrs. J. C. F. Rupp, of Wellsville, io, Vice-President of the Pittsburgh District ther League, died very suddenly Saturday, rch 24, 1923, of pneumonia, after an illness only a few days. He was born in McKeesrt, Pa., in October, 1893, was confirmed in e Lutheran Church in Morrisburg, Ontario, nada, where his father was pastor, and was graduate of the high school of Conneaut, Ohio. few years ago, his father having assumed e pastorate of Zion Lutheran Church, Wellsle, they took up their residence in that flourıing city. Being a very able student and havr received training in all branches of the tivities of the Church in the Luther League, at once became a leader in the Church life the congregation, being of great assistance the development of the work there. Being a ng man, deeply interested in work among ng people, he soon became President of the al Luther League, becoming active also in the District League and two years ago was elected Vice-President of the Pittsburgh District, which office he held at the time of his death. He was a faithful and zealous worker in the District League, ever ready to serve whenever called upon. Almost the last words upon his lips were words for the advancement and welfare of the Luther League.

He was employed by the Pennsylvania Railroad Company, being the reporter to the press of his Division, and as such came in contact with men in all walks of life and was held in the highest esteem by all who knew him.

Funeral services were held in Wellsville, Sunday, March 25, after which the body was taken to his old home in Leachburg, Pa., where burial took place Wednesday, March 28.

Our sympathies go out to the grief stricken mother, father, brother and sister, and to those to whom he was near and dear. May the "peace of God which passeth all understanding" comfort them in this their hour of sorrow.

PHILADELPHIA DISTRICT.

The Student Fund for the support of a Japanese student, which has been assumed by this District, has reached the mark of $220 pledged per annum.

An "On to Ridgeway" club has been formed, with the slogan of at least one member from each League of the District at the next State Convention in Ridgeway.

The Junior Convention of the District will be held in Trinity Church, Germantown, Saturday, April 14. An interesting program for the Juniors is arranged, consisting of a pageant by the Juniors, games and refreshments.

The District will hold a banquet and social on May 8.

The Spring Convention of the District will be held Tuesday, May 22.

HARRISBURG DISTRICT.

First Lutheran, Carlisle, is using bi-pocket envelopes once a month, with a minimum offering of 10 cents to defray per capita dues to District and partly pay for a missionary objective of $40. They recently held a get-together banquet for their committeemen in order to get their work organized; they also gave a pageant, entitled "Luther's Coat-of-Arms," and are planning to show stereoptican views on the Book of Ruth.

Memorial, Harrisburg, also uses the bi-pocket envelopes once a month, one side being for dues of 5 cents per month, the other side for payments on pledges to the League's Missionary Fund, to raise a budget of at least $125 per year for the support of native workers, etc. The League is also raising $7.50 per month for twenty months for the building fund of the Church. Recently the League conducted the World Service Campaign for the congregation and collected over $500 for the relief of our suffering brethren in Europe.

JUNIOR TOPICS

(*Continued from page* 31)

tian Church, wrote it in 1865, when the Sunday School children of his town were to march to the next town. It was the wish of the town people that the children sing while they marched, but there was no hymn fitted for this, and so Rev. Gould wrote this one. It sounds like a War Hymn, but means that we are warring against Satan and we must be prepared just as if we were actually going to war. It is easy to

understand and is considered a children's hymn.

7. *A Mighty Fortress Is Our God.* Martin Luther is the author of the words and the composer of the music of this hymn, so well known as so expressive of the Lutheran faith. Luther got his idea of it from the Forty-sixth Psalm. It was written during the trying times of the Reformation and was sung by the Protestants everywhere during those strenuous times. (Review substance of these times brought out in "Martin of Mansfeld," and superintendent should read interpretation of this as outlined by Hunton in "Favorite Hymns.")

Suggested program:

Hymn—"I Think, When I Read That Sweet Story of Old." (Story told first.)

Hymn—"Away in a Manger" (little Juniors). (Story told first.)

Opening exercises as far as Scripture lesson, using Psalm 46.

Hymn—"Silent Night, Holy Night." (Story told first.)

Division of Juniors.

Bible Lesson as outlined in the topic, followed by drills or memory work.

Hymn—"A Mighty Fortress Is Our God." (Story told first.)

God." (As outlined above.)

Hymn—"Christ the Lord Is Risen Today." (Story told first.)

Closing exercises.

Hymn—"Onward, Christian Soldiers." (Story told first.)

Hymn—"Star Spangled Banner." (Story told first.)

Hand work.

Play period.

Poster.—Make a staff for writing music or use music manuscript. With colored crayon print the following letters at different positions on the staff to represent notes: DO YOU KNOW THAT THE BIBLE IS A SONG BOOK? Use white paper and paste the manuscript on black construction paper. Below this write the following verse with white ink or crayon.

Sing a song of Junior League,
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You'll want to come again Monday.

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